

16. 12. 55
THE RULE
OF PERFECTION
ONTAYNING

A BREIF AND PERSPICVOVS

ABRIDGEMENT OF ALL

the vvhole spirituall life, re-

duced to this only point

of the [vvasl of God.]

Divided into three Partes.

THE FIRST TREATING OF

the exterior vwill of God, con-

tayning the Actiue life.

THE SECOND OF THE

interiour vwill containing the

Contemplatiue life.

THE THIRD OF THE

essentiall vwill concerning the

life Supereminent.

COMPOSED BY THE R. F.

BENET Capucin, Preacher, of the

holle Order of Saint Francis, now of the

Prouince of France, heertofore called

VV. Fitch. of Canfeld in Essex.

Vita in voluntate eius. Psal. 19.



At Rouen For Iohn Cousturier,
Dowelling at the Escuyere, sitreit
at the seigne of the Road hate.



1471:00

APPROBATIONS

of this Rule of
Perfection.

*AS WELL IN LA-
tin by the very words whe-
re in they were written , as
also in English ; that so it
may passe without suspi-
tion, not only amongst those
of the English tongue , but
also in Countries where it
is not understood ; which so
much the more seemeth ne-
cessarie , for that it is dedi-
cated to those which live in
such Countries.*

*WE , the subsigned
Doctours in Divini-
ty of the Vniuersitie of
Paris haue diligently read
the Rule of Perfection con-*

ta yning a breif and perspicuous abridgement of the wholle spirituall lyfe *eternae*, *Contemplative*, and *Supereminent*, all reduced to this one point of the will of God, composed by the R.F. *Benez* Englishman, of the Order of *Capuchins*, and haue approued it; which no man will doubt to doe, whoe soeuer following the way of lyfe and of the diuine will of God shal practice this *Compendium* of pietie, which though it be breif, yet is it most full of instruction. Dated the 20. of September in the yeare of our Lord, 1608.

G V Y I O N Vicargenerall to the Illustrissim^e Cardinall, and most Re

uerend Archebifhop of
Rean.

BOVCHIER, Chan-
celler of the Vniuerfitie of
Orleans, and Vicar ge-
nerall to the moſt Reue.
Biſhop of Orleans.

A. du VAL. GA-
MACH.

The Kings Readers C. le
BEL. in Diuinitie.
GESLIN.

P. L'ENGLES.
M. MAUCLERC.

I Subsigned, B *Rapha-*
el Prouinciall of the
Order of *Capuchins* in
the Prouince of *Paris*
(though vnworthy.)
haue most diligētly pe-
rused this *Rule of Perse-*
ction, or breif and per-
spicuous abridgemēt of
the wholle spirituall ly-
fe (to weet) Actiue,
Cōtemplatiue, and Su-
pereminent, reduced
vnto one point of the
only will of *God*, com-
posed by the *V.F.F. Be-*
net of our Order; and
haue fownd nothing in
it cōtrarietho the true
sayth and decrees of the

Church; yea, haue most
cleerly seene it to be
the solid food, and sta-
ble foundatiō of pietie,
and a perfect Rule of
the wholle spirituall
lyfe. Wherefore, it will
be most profitable for
the pietie and merit of
all Christians, and the
spirituall aduancement
of Religious persons,
and (particularly) will
fully satisfie the desi-
re of such as aspire to
true Perfection and the
practice of mystical Di-
uinitie. It is (doubt-
les) a true guide for
those which begin, for

such as haue made some
progressse, and for
those which haue at-
tayned vnto Perfection.
In testimonie wherof,
wee haue put to our sig-
ne, this Ecce of all
Saints. Anno. 1596.

B. RAPH AEL,
as aboue.

I Subsigned, vnwor-
thy Prior of the Car-
thusians of *Cabers*, haue
perused with as much
diligence, attention of
mind, and intention as
I could, this *Rule of Per-
fection* or breif abridge-

ment of the wholle spirituall life, (to weet) of the Actiue, Contemplatiue and Supereminent, conforme to the three-fold *vwill* of God Exteriour, Interiour, and Eſſentiall. I (certainly) admired to ſee the holie ſecrets of the perfection of lyfe gathered together, and expounded with wonderful order and facilitie; inſomuch as like vnto that great Eagle in *Ezechiel*, it may worthily ſeeme to haue carryed away the pith of the miſticall Cedar, and

esteeme that the lecture therof will be most profitable, seeing it is in all points no lesse conforme vnto true Fayth then to Pietie, and most fitting the capacitie of deuout and religious minds of Beginners, proficients, and of the Perfect, entring by order into the practice therof as *Qweene Hester* passed through euery doore to the presence of King *Assuerus*, Dated the 20. of September. Anno. 1608.

F. A. Beaconsfield.

I Subsigned Bachelor
of Diuinitie in the V-
niuersitie of *Paris*, doe,
certifie that I haue most
diligently perused this
Rule of Perfection and
perspicuous abridge-
ment of the wholle spi-
rituall lyfe (to weet) of
the Actiue, Contem-
platiue, and Superemi-
nent, reduced vnto one
point of the onlie will
of *God*, the which is
most profitable to all
Christiāns, and specially
for the aduancement
and merit of Religious
persons; for, it layeth o-
pen a most cleer way to

the acquiring of perfection, in that it manifesteth diuers hidden errors, which being to many a Rocke of scandall, made some to leaue of, others to cōtemne, and some to sclāder the spirituall life: seing also that it openeth the most pure fountaines of wisdome, explicating the excellēt superanagogicall Doctrine, through ignorance whereof, some are damnablely infected with most corrupt maners; some doe ignominiously betake themselves to the

cisternes of heathen
bookes , not hable to
containe the waters of
grace ; others as blind
doe doubt in the Catho-
like fayth ; others to
theyr great shame ma-
ke litle progresse in the
knowledge of God ;
others to no small de-
triment of the hearers
doe teach Diuinitie
with great negligence ;
others adhearing to the
killing letter, and spẽ-
ding all theyr labour in
the outward barke of
Wisdome, neither goe
forward to reap the
fruit therof, neiter hast-

ring to the Abnegation
of themselves, are viui-
fied with the vnitue
spirit of God. All which
being in this Rule swe-
etly refrayned, truly di-
rected, wisely illumina-
ted, deiformely perfe-
ctioned, it is worthy to
be put to the Presse, and
published to the glorie
of allmightie God, aug-
mentation of the Fayth
to the cōuersion of sin-
ners, consolation of Re-
ligious and perseueran-
ce of the perfect, in
whoes mindes it ought
to be day and night ru-
minated. Finally, it cō-

taineth nothing con-
trarie to the Catholike,
Apostolike, and Ro-
maine Church. Dated
the 8. of May 1596.

Poulllet.

~~~~~  
Approbationes regulæ  
Perfectionis.

**N**OS subsignati Docto-  
res Theologiæ facul-  
tatis Parisiensis, seriò le-  
gimus Regulam Perfe-  
ctionis continentem breue  
& dilucidum Enchiridion  
vitæ spiritualis, Actiue,  
Contemplatiue, & Super-  
eminētis (id est) volunta-  
tis diuine, a R. P. Benc-

dicto Angelo, Ordinis  
Capucinatorum composui;  
& probauimus: quod &  
plenissimè faciet, quisquis  
breue hoc pietatis Compen-  
dium, sed cumulatissimè  
instructum, sectus viam  
Vitæ & Voluntatis diuinæ  
insillet. Datum 20. Septem.  
An. seculari sacro. 1608.

GVYION, Vica-  
rius Generalis Illustris-  
simi Cardinalis, & Re-  
uerendiss. Archiepis-  
copi Rhotomagensis.

A. du VAL. GA-  
MACH,

BOVCHIER, Can-  
cellarius Vniuersitatis  
Aurelianensis, & Vica-  
rius Generalis Reue-  
rendiss. Episcopi Au-  
relianensis.

Lectores Regij C. le BEL.  
*in Theologia.*

GESLIN.

P. L'ENGLES.

M. MAVCLERC.

B

**E**GO subsignatus F.  
Raphaël Prouincia-  
lis prouincię Parisiensis  
Fratrum Minorum Capu-  
cinorum licet immeritus,  
breue hoc & dilucidum  
Enchiridion totius vite spi-  
ritualis (scilicet) Actiue,  
Contemplatiue, & Supere-  
minētis, ad vnicum instar  
solius Voluntatis diuine  
directum, & a V. P. P.  
Benedicto nostri Instituti  
compositum, diligentissimè  
perlegi, nihilque in eo inue-  
ni quod fidei Orthodoxę  
aut decretis Ecclesię repu-  
gnet, quinimò illud cibum  
esse solidum stabileque fū-  
damentum pietatis & n.



ma perfectā totius vite spi-  
ritualis clarissime compre-  
hēdi unde ad pietatem &  
meritum omnium Chri-  
stianorum & ad spiritua-  
lem profectum Religiosorū  
conducat plurimum, eorū  
verò desiderio qui ad verā  
perfectiōem & mysticā  
Theologiē praxim aspirāt,  
abūde quidem satisfaciet.  
Est sanē Incipiētium Pro-  
ficiētium & Perfectorum  
verus preceptor. In cuius  
rei testimonium signum  
nostram apposuimus, Vigi-  
liā omnium Sanctorum.  
Anno. 1597.

F. RAPHAEL,  
vt suprā.

**E**GO subsignatus Car-  
thusia Cadurcinae  
Prior immeritus, hoc bre-  
ue Enchiridion vite spiri-  
tualis, Actiuae, Contem-  
platiuae, & Supereminen-  
tis, vnitriuae voluntati di-  
uinae Exteriori, Interiori,  
& Essentiali consonum, à  
V. P. Benedicto Anglo,  
Ordinis Capucinatorum D.  
Francisci compositum,  
quantà potui diligentia,  
attentione animi, & in-  
tentione perlegi. Suspe-  
xi utique sacratiora vite  
perfectionis arcana miro  
ordine & facilitate deli-  
gi & delucidari, ita ut  
quasi Aquila illa grandis

in Ezechiele Cedri mystice  
medullā tulisse meritissimè  
videatur. Et quia non or-  
thodoxè minùs quàm piè  
per omnia scriptum est, &  
ad piarum & religiosa-  
rum mentium Incipientiū  
Proficientium, & Perfe-  
ctorum captum maximè  
accommodatum (dummo-  
dò vt Ester cum ad As-  
sueri conspectum, ingre-  
diantur cuncta per ordi-  
nem ostia) summā cum uti-  
litate legi posse censeo.

Datum 20. Septembr. an-  
no a partu virgineo. 1608.

F. A. BEAUCOV SIN.

**E**G O subſignatus Bac-  
calaure<sup>o</sup> in ſaculta-  
te Theologiæ Pariſienſi cer-  
tum facio me breue hoc &  
perlucidum Enchyridion  
totius vitæ ſpiritualis ſci-  
licet ) Actiuæ , Con-  
templatiuæ , & Su-  
pereminentis , ad vni-  
cum inſtar ſolius volunta-  
tis diuinæ directæ , dili-  
gentiſſime perlegi. Quod  
ad vtilitatem omnium  
Chriſtianorum tum maxi-  
me Religioſorum proſectū  
& meritum conſert pluri-  
mū & perfectioni acqui-  
rendæ clariffimum præ-  
bet iter , cum peruos  
errores occultos designet;

qui fuerunt permultis la-  
pis offensionis derelinquen-  
de, nonnullis contemnen-  
da, alijs etiam probris  
infectanda spiritualis vi-  
te: sapientie limpidissi-  
mos fontes aperit, illustrem  
superanagogicam doctri-  
nam & veram Theolo-  
giam explicando, cuius  
ignorantia alijs corruptis-  
simis moribus damnabi-  
liter se coinquinant, alijs  
ad cisternas librorum Gē-  
tilium (non valentes con-  
tinere aquas gratiae) tur-  
piter secedunt, alijs in fi-  
de Catholica mente capti  
hesitant; alijs in cognitio-  
ne Dei cum magno de-

decore minus proficiunt,  
alii negligentius Theolo-  
giam cum magno detrimē-  
to pertractant; alii litteræ  
occidenti adhaerentes, &  
& corticibus sapientiæ in-  
sudantes, neque progred-  
iuntur ad illius carpen-  
dos fructus, neque ad sui-  
psorum Abnegationem  
properantes, spiritu Dei  
vniuerso viuificantur. Quæ  
omnia cum in hoc Enchi-  
sidio suauiter coerceantur,  
verè dirigantur, sapienter  
illuminentur, deiformiter  
perficiantur; typis & om-  
nium lumini mandari di-  
gnum est, ad Dei Om-  
nipotentis gloriam, Fi-

dei augmentum, Peccato-  
rum conversionem, Reli-  
giosorum consolationem,  
Perfectorum perseveran-  
tiam; quorum omnium  
animis diurno nocturno-  
que labore versari debet.  
Ceterum Fidei Catholicae,  
Apostolicae, Romanae, nihil  
contrarium continet. Da-  
tum 8. Maij. An. 1596.

POVLLET.

Licentia Superiorum.

**E**GO frater Leonar-  
dus Parisiensis, Ordini  
fratrum Minorum Ca-  
pucinorum nuncupatorum

in prouincia Parisiens  
Commissarius ( licet im-  
meritus ) potestate ad id  
mihi facta a Reuerendo  
admodum Patre Silue-  
stro ab Assisio, Ministro  
nostro generali; facultatem  
concedo vt liber inscriptus  
Regula Perfectionis,  
vel , Voluntas diuina  
continens tres partes; Item  
liber inscriptus Eques  
Christianus , continens  
duas partes; Item denique  
vt libri duo diuersorum  
Opusculorum spiritualium  
vnus Tractatum , alius  
Epistolarum , a Re. Patre  
Benedicto Anglo , Pre-  
dicatore eiusdem Ordinis,



& Conuentus Rhotoma-  
gensis Guardiano, nec non  
Novitiorum magistro, ty-  
pis mandentur, grauium  
prius & doctorum in  
Theologia hominum iudi-  
cio approbatus; seruatus  
insuper omnibus de iure  
seruandis. In quorum fide  
has litteras manu nostra  
subscriptas, sigilloq; nostro  
munitas dedimus. Rotho-  
mægi 23. Iunij. 1608.

F. Leonardus, qui  
suprà.

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TO THE R. AND
most deuout Lady Ab-
besse of the Religious
companie of English-
women of the Order
of S. Briget; to his two
cosins (Wisemans) of
the same Order , and
to all the rest of that ho-
lie familie at Lysbone.

IF the light of Natu-
res lamp hath so shi-
ned in the obscure clo-
set of a Pagans breast,
that therby hee brou-
ght forth this no lesse
true then worthy sen-
tence , *Non nobis solum*

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gati sumus, sed ortus nostri
partem amici, partem pa-
rentes, partemque patri-
am benedicat, Wee are not
borne for our selves alo-
ne, but of our birth our
kinssfolk must haue
parte, our freinds like-
wise must haue their
due, our Countrie also
challengeth therein her
right; how much more
ought the shining Sun
of Grace and Fayth il-
luminate the Chri-
stian heart, wherby to
bring forth a like or
better Sentence? as did
hee whoe sayd, *Opta-
bam ego ipse Anathema*

esse à Christo pro fratribus
meis, qui sunt cognati mei
secundum carnem, qui
sunt Israelita, I desired
to be *Anathema* my self
from Christ for my bre-
thren, which be my
kinsfolke according to
the fleash, whoe be
Israelites. And if Nature
could bind vs with
so strong a band to our
Freinds, Parents, and
Country, how much
more should the link
of Grace, and chayne
of Charitie tievs the-
runto? Seing then
such is my Obligation,
and that the reuolution

of some yeares calleth
vpon mee for perfor-
mance therof, I was
glad now to haue fo-
wnd out a meanes,
wherby at once to
discharge three duties;
and by one payment
to cancell a threefold
obligation; by presen-
ting this *Rule of Perse-*
ction to such a house
and companie, which
is composed of my
deer freinds, neereſt
kinsfolke, and nati-
ue Countrie. Not,
for that I think the
weaknesse of ſo ſmall a
matter can haue ſtrength

enough to dissolue so
strong a band or so
small a present can sa-
tisfie so great a debt;
but that I hope yow
will take it as a token,
and messenger of a
mind more willing the
hable to performe her
obligation, which Ru-
le I hauing squared out
according to mine ow-
ne interiour practice
siace my calling to Re-
ligion (though truly,
with great negligence)
and hauing participa-
ted the same, and ther-
with informed others
of my calling though

not

not of my Countrie; I
thought good now to
communicate it vnto
others of my Countrie,
though not of my cal-
ling; and for that pur-
pose haue translated it
into English, though
though with more dif-
ficultie then I writ it
in the language whe-
re in I made it. For elo-
quent words and flo-
ring discourse (I
now) yow expect
one, aswell because
at our calling auoi-
deth curiositie and pro-
fesseth plaine simpli-
tie, and that my so

C

long discontinuance
of the tongue can
afford no smooth dis-
course ; as also (es-
pecially) for that in spi-
rituall Rules , and do-
cuments touching in-
terioyre exercise , it fa-
reth not as in other
books which cheifly
or at least , partly) tend
to delight the eare by
pleasant wordes , to
moue affection by plea-
sing tearmes , but by
plainesse of Document
and cleernesse of Do-
ctrine to lay open the
way to Perfection , and
an easie and familia

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meanes to practice the
same. Thus heartily
wishing your dayly
progresse in all vertue,
I commend yow to
Gods holie protection,
and my self (poor sin-
ner) by your prayers to
his sweet mercie.

*Your poor Bro-
ther and Cousin in
Christ Iesus , B.
Benet , called
heertofore. W.
Fitch.*

TO THE DEVOVT

Religious English-women of the Conent of S. Vrsula, at Louayn, and of S. Benet at Bruxells, and particularly to his deuout Cosins Wiseman; in both howses, and to all other Religious of our Nation in Flanders.

DEVOVT sisters in *Christ*, and deer Cosins. Many yeares haue passed since this booke was dedicated to the aboue sayd of S. *Briget*, but being twoe

sundry tymes put to
print in *England* (whear
I was then in Prison) it
was both tymes taken,
though it doth not in
any wise touch either
Controuersies or mat-
ters of Stace. Since
which tyme hath bein
erected that your Re-
ligious howse at *Brux-
ells*, and aswell the
same as that of *Louay-
ne* hath bein better
knowne vnto mee, for
the entercourse of let-
ters betwixt yow and
mee (my louing Co-
sins at *Louayne*) and
by your rendition (my

TO THE DEVOUT

Religious English-women of the Convent of S. Ursula, at Louayn, and of S. Benet at Bruxells, and particularly to his deuout Cousins Wiseman; in both howses, and to all other Religious of our Nation in Flanders.

DEVOUT sisters in *Christ*, and dear Cousins. Many yeares haue passed since this booke was dedicated to the aboue sayd of S. Briget, but being twoe

fundry tymes put to
print in *England* (whear
I was then in Prison) it
was both tymes taken,
though it doth not in
any wise touch either
Controuerfies or mat-
ters of Stace. Since
which tyme hath bein
erected that your Re-
ligious howſe at *Brux-
xells*, and aswell the
ſame as that of *Louay-
ne* hath bein better
knowne vnto mee, for
the entercourse of let-
ters betwixt yow and
mee (my louing Co-
ſins at *Louayne*) and
by your rendition (my


good Cousin at Brux-
xells.) And because I
owe yow and your ho-
wises the like office as
to the aboue sayd (for
the same causes of kin-
red and Countrie) and
that, as sayth the Phi-
losopher , *Bonum quod
communius eo melius,*
The good is so much
the better , by how
much it is more com-
mon : and (finally)
for that the subiect of
the booke particular-
ly fitteth those of your
vocation ; I haue
thought good to di-
rect it also vnto yow,

the respect of the
smallnesse of the wor-
ke disswading ther-
from , wayeng les-
se in the one scale of
the ballance of my
consideration , then
the ponderousnesse of
the sayd causes put
against it in the other,
especially the Ballan-
ce being held in the
hand of that charita-
ble affection which
shall neuer cease to
worke , and doe the
office which kinne
and Countrie call v-
pon mee to performe.
And though the thing

both in respect of it
self, and of so sinfull
and vile a wretch from
whome it cometh, be
of so small valew and
so vnworthy the prin-
ting, that I haue often
tymes hindred the sa-
me (howsoever the
great persuation of
others, and due af-
fection to the aboue
named, made mee
consent therunto in
England) yet in tyme
perceiuing it is so ac-
ceptable in these partes
to all sortes, aswell
of authoritie as of lear-
ning and perfection;

and seing it so much
published throughout
France though paynful-
ly by writing ; I haue
bein more encouraged
to present the same
vnto yow : though for
the third part therof,
it is not thought meet
to be published , as
treating of matters so-
mewhat high for the
capacitie of the cōmon
sort. And if it bring
yow any spirituall pro-
fit , I beseech yow re-
compense mee with
this prayer , that I be
not like the candle
which whilst it ligh-

teneth others ' consu-
meth it self ; nor as the
Conduict pipe , which
conuayeth water from
the fountaine to others
not retayning any for
it self. Fare yee well.



*Your poor Broother
and Cossin in Christ
Iesus B. Benet,
called heertofore.
W. Fitch.*

TO THE READER.

GENTLE Reader,
There is a certaine
booke intituled the
*Metod to serue God in La-
tin, Franch, and English*
which in the begin-
ning, speaketh of the
will of God: Least ther-
fore thow mayst think
that this booke be (as
it were) the same, or
not much differēt, and
so thy affection to read
this be diminished;
thow shalt vnderstād,
that they differre in

all matters ; in subiect,
method, and pretended
scope: For, that booke
hath but some one
Chapter or document
of the *will of God*, but
this, three bookes or
partes ; that goeth to
other discourses of ver-
tues and vices, but this
pursueth this only
point of the *will of God*;
that propowndeth it
as the end of our actiōs
but this as the begin-
ning, progresse, and
ending, of the whol-
le spirituall life, ge-
uing precepts for eue-
ry one : Y ea, that

St, booke in the place w-
ed here it toucheth the
ke *will of God*, sheweth not
ne how to know it, but
nt this geueth meanes ho-
ut w to know the same;
or that, speaketh of the
to *will of God*, without di-
r- stinction, but this di-
is stinguisheth it mysti-
y cally into three: Fi-
t; nally, that booke spea-
it keth of the Exterieur
s wil, but this entreth
- into the knowledge,
d tast, and feeling of
- the the Internal will as
- it is spirit and life,
- yea, and essentially God
t himself, as is shewed in

the third part. But it is
needlesse to speak of all
the differences which
by reading thou shalt
find to be such, as that
there is no conuenien-
cie betwixt them: only
the will of God which is
heer taught throug-
hout the *Active*, *Con-*
templative, and *Superem-*
inent lyfe, is thear
touched in the begin-
ning of that booke of
Active lyfe. And if this
had affinitie with that,
it would neuer haue
bein so required and
published in *France*, es-
pecially so paynfully

by writing before it
was printed, and (par-
ticularly) amongst re-
ligious Orders, whear
that booke is so com-
mon. As for the other
three bookes mentio-
ned, they be not yet
printed, though readie
goe to the presse. And
if this or they bring vn-
to thy sowle any profit
or consolation, I desire
for recompense some
memorie of mee in thy
holie prayers. Fare
well.

Thine in Christ Iesus
B. Benet.

88

O

A

O

7

O

9

H

THE RVLE
OF PERFECTION
CONTAYNING.

A BREIFE AND PER-
spicuous Abridgement
of all the whole spiri-
tuall life, reduced to
this only point of the
(will of God.)

Diuided into three partes.

THE FIRST PARTIE
OF THE EXTERIOR
Will of God comprehe-
ding the actiue life.

OF THE EXCELLEN-
cy and vtilitie of this exer-
cise, compared with
others.

CHAP. I.

HAuing well confi-
dered the diuersi-
D

2 Of the Exterior will
tie of wayes, and multi-
tude of exercises fownd
out and practised by
many learned and de-
uoute persons, for the
obtaining of true per-
fection; and in fine, fin-
ding that as they tend
all to one end, so in the
selues they are not mu-
che different but rather
in substance all one,
how different soeuer
they seeme; I haue dese-
red for the greater
light and profit of de-
uout soules and more
facilitie, to abridge and
reduce them all to one
only point, in which

¹
*Abri-
gement
of the*

The first parte. 3

may shine and cleer-^{whole}
ly be seene all the ^{spiri-}
others, and which ^{small}
(not withstanding ^{life.}
such breuitie) might
be easie to compre-
hend, and perspicu-
ous to vnderstand: to
which effect I could
find no point so fit as
this of the *will of God*,
for though the perfect
soule and illuminated
spirit cleerly doth see
and discerne all wayes
and exercises in euery
one, and euery one in
all, principally in the
highest and most subli-
me; yet is this verified

4 *Of the Exterior will*
rather in this exercise
and point of the will of
God then in any other;
for that heer in all the
other exercises are so
clearly seene, that not
only the perfect and il-
luminated person, but
also the beginner (if
hee will a little cōsider)
may see them all, and
how in the same consi-
steth all kind of perfe-
ctions of spirituall life,
as in the next chapter
shall appear.

2.
Breui- Secondly, this exer-
sic. cise of the will of God
shall be found without
all comparison to be

The first parte. 5

more short then any other; for, that wich others doe effect by many circumstances, multiplicities, changings, and degrees, this effecteth at once by one only application of intention. As for example, one that following any other practise would be humble, patient, obediēt or would be dispised, to imitate the passion of our Sauiour, would imitate the passion to be conformable to the Sonne of God; would be con-

D 3

6 *Of the Exterior will*
formable vnto him to
please God and doe his
will ; but according to
this exercise hee should
at the first only applie
his intention to the said
will of God. Likewise;
he that would eschew
euill company to auoid
temptation , would a-
uoid temptation to flie
synne, would fly synne
to escape hell ; would
escape hell to be saued
would be saued be-
cause it is the will
of God : but accor-
ding to this exercise
hee should cutt of all
these multiplicities and

The first parte. 7

degrees, and euen at
first applie his intentiō
to the will of God, pro-
pounding and sayeng
this in his heart; I will
auoid euill company
because it is the will of
God: wherby alone the
soule approacheth neer
to God without com-
parison then with all
the other good inten-
tions together: whear
many may note and
see their spirituall de-
ceipt, whoe doing a-
ny good thing spi-
rituall or corporall,
doe not at the first,
nay nor scarce at the

8 *Of the Exterior will*
last applie their whole
intention to this will of
God

3. Further, the practise
Meri of this rule is more me-
torious. ritorious as shalbe she-
wed then the others,
yea though (without
this will of God) they
should ioyne with o-
ther spirituall exercises,
fasting, discipline, la-
menting their syns and
such like , although
(perhaps) to some it
seeme not so , whoe
measure merit by their
sensible deuotion, and
spirituall sweetnes.

4. Moreouer, this ru-

The first parte. 9

le of the will of God is *End of*
the true end and scope *others.*
of all others, those
seruing but as degrees
to mount, and as mea-
nes to attaine vnto
this namely to doe the
the will of God: so
that this will of God
ought to be so mu-
che preferred before
other exercises, as
the end before the mea-
nes.

Againe, this exercise
is more proper and cō-
uenient to all sorts of
people then any other,
being fitt as well for
the perfect as the im-

*Fitt for
all.*

10 *Of the Exterior will*
perfect, for the spirit illuminated, as for the obscured, because it is as well subtile and sublime as simple and easie.

6. *without
multi-
plicitie.* Also, it is wholly denudated and void of all multiplicite, diuersitie, and curiositie of discours or speculation of the witt, so that without difficultie it may be practised by the only feruent will.

7. *Sure
from
decei-
pts.* It is likewise more assured from deceits, because it is a continuall abnegation of the proper will, fountaing

The first parte. **II**

il- of all errors, and roote
he of all euils. Which ab-
it negation though it be
nd in all other exercises,
nd yet not so direct nor
so strong and violēt as
e- in this, seing nothing
ll is so contrary to the
e, proper will as the will
f- of God, the one being
n common respecting
y the common good,
y the other proper see-
- king priuate gaine.
e And wheras in other
exercises often tymes
the curiositie of Intel-
- ligence doth please,
e in this the feruency
of the will must

12 Of the Exterior will
saythfully worke ; In
others one contenteth
him selfe often with
feeble deuotiō sensible
but in this operateth
the strong Intellectual
deuotion.

8.
*The
end
and the
meanes*

But aboue, all, the
point of the will of God
excelleth all others in
as much as it serueth
for a rule, and for the
end of our actiōs where
as the others serue but
for the one or the o-
ther onely : it is (I
say) the rule of o-
ther actiōs, not onely ex-
terior, but also inte-
rior, declaring by his

The first parte. 13

rectitude the obliqui-
tie as well of the one as
of the others: of the ex-
terior, because it de-
clareth which are to be
done, and which to be
left vndone, how and
at what tyme to take
any thing in hand,
how and in what sea-
son to endure: of the
interior, in as much
as it sheweth how to
will and how to nill;
when to desire and
when to refuse; in what
manner to chose and
accept; in what sort
to omitt and reiect.
To be breif, this doth

74 *Of the Exterior will*
leuell all our exterior inter
and illustrate our inte near
rior, rectifieng and cont
cutting of all the croo me,
kednes and tortuo thin
fitie of our action the
as well interne, as napp
externe. It is also the exer
end of the same actiōs sam
end (I say) propor wit
tioned to euery mans is pr
capacitie, shewing it se :
self to some as exter the
ne, to others as in one
terne, and to others as beg
essentiall, which is ma
God himself: end (I say he
again) to which the iou
foule commeth and an
hereth, not by the sic

The first parte. 15

interruption of the
meanes, but by the
continuation of the sa-
me, not as to another
thing different from
the meanes, (as it
happens in the other
exercises) but as to the
same and one thing
with the meanes which
is proper to this exerci-
se: it being like a sea *Similia*
the water wherof is all
one at the shore and
beginning as in the
maine Ocean and end
therof, wherein our
soule doth nauigate
and mount by cōtinua-
tion of the same tract

16 Of the Exterior will
without any variation,
change of object, or
multiplicitie.

6. And no lesse hath it
Perma this excellencie in par-
nent. ticular aboute all o-
thers; namely, that
wheras others are not
durable, nor can be
alwayes vsed and pra-
ctised during a man
whole life, but must
be left and laid a side
and others practised
according as a man
goeth forward in per-
fection; this contrarie
wise is permanent and
serueth a man, and is
alwayes continued.

Aswel

The first parte. 17

aswell in the actiue as
in the contemplatiue
and vnitiue life with-
out changing or inter-
rupting his course of
exercife, or breaking
the thread of his spi-
rituall practife; which
is no little spirituall
good nor smalle pro-
fit, seeing that ther-
by much distraction
and hindrance is a-
uoided, proceeding
from the change and
multiplicitie of exer-
cife. For, euen as *Simi-*
the child that goeth *lie.*
from one booke or
schoole to another

18 *Of the Exterior will*
is much troubled and
new to seeke, so is hee
which changeth from
one exercise to another
yea, some tymes and
that often, the man
that changeth often,
or hath many exercises
knoweth not well
how to practise any
of them all, and that
especialie in tyme of
temptation and spiri-
tuall warre: for as he
which will learne to
fence with many kinds
of weapons, com-
monly is not cunning
at any, in so much
that the enemy assay-

Similie

The first parte 10

ling him he is easilie
hurt or killed for want
of skill, so he that hath
diuers exercises, ordi-
narielie knoweth not
the perfect practise of
any of them, and ther-
fore the enimies, the
world, the flesh and
the deuell assailing him
foorthwith is either
slaine or maymed. The
reason is, because the
soule hauing her witt
already inweebled by
the impulsion of the
temptation flieng to her
exercise and spiritual
weapon, and not being

20 *Of the Exterior will*
skillfull in handſing
the ſame, the enemy
whoe ſeeth and kno-
weth it wel, is more
encouraged to purſue
and follow the wea-
kned will, and ſhee
discouraged an vna-
bled to reſiſt. Yea,
ſome men haue ſo ma-
ny exerciſes that in ty-
me of battayle they
know not which to be-
takethẽ to, and ſo ma-
ny wayes to perfection
that they follow none;
ſo accompliſhing the
prouerbe that ſayth,
*Qui duos inſectatur lepo-
res, neutrum capit.* He that

The first partie. . 21

hunteth two hares catcheth neither. But other wise it is with him that hath continually one only exercise, for that without distraction of spirit, or dissipation of senses heere and there in diuersitie of exercises he remaineth alwayes recollected, and his with all his powers gathered together, and fixed in one, so that he penetrateth the same euen to the bome and profunditie therof, and so walketh continually in the light therof,

22 Of the Exterior will
practising the same and
conforming his life
therunto, and so when
the enemy cometh to
assaulte him he is not
vnprovided of his wea-
pons, nor doubtfull
which to betake him
vnto because he
hath but one at which
he is very cunning
as being his daylie pra-
ctise. And finally, is
resolute and stable in
this way, and manner
of the pursute of perfe-
ction, as not knowing
any but that by which
he runneth the right

The first parte. 23

way with all assurance.
Heerein therefore doth
this exercise in parti-
cular excell all others
because none of them
may be continually
practised all a mans
life, but must be chan-
ged according as the
soule changeth estate
and ariseth in perfe-
ction, vsing some at
the beginning, others
in the progresse, and
others in the end,
but in this exercise a
man must begin, pro-
ceed, and end: so
that this will of God

E 4

24 *Of the Exterior will*
is a spirituall Sea in
which each one may
saile according to the
burthem of his wessel;
so as the shallops of the
weake soules of begin-
ners doe flote in the
roade of the shallow
waters of the *exterior*
will, the barks of suche
as be aduanced doe
hoist saile, and lāche far-
ther into the depth of
the interior will; and
the huge shippes of the
perfectest forte hauing
lost all sight of land are
retired into the maine
sea of the *Essentiall*
will.

The first parte. 25

And as this will of *Similie*
God is like the sea, so *not and.*
the obscuritie of our
proper will is like the
lande: and as he w-
nich is in the midst
of the land seeth not
the sea at all, so
he that is in the midst
of obscure proper will
seeth not this cele-
stial Ocean. And as
the greater and more
spacious the lande is,
so much farther one is
from seeing the sea; so
how much greater is
this proper will so mu-
che farther is he from
seeing this will of God.

26 *Of the Exterior will*
Againe , as where the
sea gaineth the land,
ther is nothing scene
but the sea , and as ac-
cording to the measu-
re that it ouerfloweth
the land the sea appea-
reth ; so wher the will
of God getteth the vp-
per hand, ther is so far
nothing but that will,
and according as the
will of God ouerfloweth
the darknes of our pro-
per will , it taketh
place and is plainly see-
ne. Finaly , as if there
were no land at all
theare would be no-
thing but sea ; so if

The first parte. 27

wee had no darknes at
all of proper will; we
should see nothing but
the will of God; and as
he that is in the midst
of the maine sea seeth
no land: so he that hath
attained to perfection,
and is in the depth of
this will seeth no dar-
knes, but in all things,
tymes, and places,
seeth this heauenly
shining light, as in the
third parte shalbe shew-
wed.

28 *Of the Exterior will*

~~~~~

*Of the excellency of this  
exercise in respect of it self,  
Where is she wed how all  
other wayes and perfe-  
ctions are beerin  
contained.*

CHAP. II.

**H**AVING shewed  
the profit and ex-  
cellencie of this will of  
God in comparison of  
other exercises, it fol-  
loweth also that wee  
breifly declare the same  
in regard of it self, all

*The first parte.* 29

which excellency is cō-  
prehended in this, that  
this rule and exercise  
containeth hall others,  
and all kind of perfe-  
ction.

For, if one constitu-  
te perfection in the re-  
nouncing of him self as

our Sauour teacheth,  
*Qui vult post me venire*  
*abneget semetipsum*, Hee

which wil follow mee

let him renounce him  
self, it is in this will of  
God; seing one can not  
doe the same but by re-  
nouncing himself and  
his owne will.

Secōdly, if one thinke

I.

Re-

noun-  
cing of  
himself

*Matt.*

*16. Luc*

9.

Resi-  
gnation  
Mat.  
26.

30 Of the Exterior will  
that perfection confi-  
steth in resignation, as  
Christ teacheth, *Fiat vo-*  
*luntas tua*, Thy will be  
done, it is in this exer-  
cise: because hee that  
doth the will of God is  
resigned, seeing that  
resignation is nothing  
els but a disposition  
and perfect prepara-  
tion to receiue wil-  
lingly whatsoeuer that  
diuine will shall or-  
daine or dispose of  
himself, either in suf-  
fering or doing things  
hard or easie, plea-  
sant, or bitter honora-  
ble or dishonorable ad

*The first parte.* 30

abieſt, all which hee  
muſt needs haue whoe  
accompliſheth the will  
of God.

Moreouer, if yow 31  
eſteeme puritie of heart *Puritie*  
to be perfection, as it is *of heart*  
written, *Beati mundo*  
*corde*, Happie are the *Mass.*  
pure of heart, it is heer  
alſo: for what can ma-  
ke the heart more pure  
then the will of God  
which ſo violently  
plucketh vp, and ex-  
ſtirpateth out of it the  
roote of all impuritie,  
namely, proper will,  
whence ſpringeth as  
from their Origin all

32 *Of the Exterior will*  
affections, passiōs, and  
impurities, and what  
foeuer other spirituall  
darknes: for as two  
contraries can not be  
together in one sub-  
iect, as fire and water  
can not be together in  
the same vessel, so  
can not proper will  
and the will of God be  
together in the same  
soule; and no more  
then the obscuritie of  
the darke night can  
abide the brightnes of  
the shining Son, no  
more can the darke  
night and obscuritie of  
proper will endure the  
splendour



*The first parte.* 33.

splendour of this shining son of Gods will, but flyeth as soone as it appeareth, and presently is dissipated and vanisheth away.

Further, if perfection consist in the presence of God, and having him allwayes before our eyes, as it is written, *Providebam dominum in conspectu meo semper, quoniam à dextris est mihi ne commovear*, I alwayes have God in my sight because hee assisteth at my right hand least I should be moued; it is

4.  
Pre-  
sence  
of God.  
Psal.  
15.

34 *Of the Exterior will*  
like wise in this will,  
because ( as shalbe de-  
clared ) this *will of God*  
is God himself: so that  
when by doing his will  
wee haue it present,  
wee must needs haue  
God present.

Know-  
ledge of  
himself.

Againe, if perfection  
consist in the know-  
ledge of himself; which  
not only by the Chri-  
stian but by the hea-  
then Philosopher is so  
much inculcated by  
this so common sentē-  
ce, *Nosce te ipsum*, know  
thy selfe: it is heere most  
perspicious: for by the  
straight line of this will

*The first partie* 35

of God we come to the perfect knowledge of our selves ( that is ) of our obscure passions, tortuous affections, inordinate desires, and brutish motions, which before we could not see : for , as the staffe or chalked line seemeth wholie straight or little crooked vntill it be examined by the Joiners rule by which appeereth the crookednes therof: so our will and desire seemeth to be right or to haue but ver little obliquitie but as soone as this right

36 *Of the Exterior will*  
rule of Gods will ( the  
only lawfull and ap-  
proued measure of mā's  
desire ) is applied the-  
runto, presently appea-  
reth the disordered and  
deformed obliquitie  
therof. And by this will  
we may not onely  
know our selves as tou-  
ching the old man re-  
plenished with imper-  
fections and darkenes,  
but also as touching  
the new, (namely) per-  
fection and light ; this  
will being that light and  
perfection which com-  
municateth vnto our  
soule all her lights

*The first parte.* 37  
and perfections; so that  
by the one we see and  
know the other, for  
the greate likenes and  
sympathie which is be-  
twixt them; a mā being  
made by this diuine  
will *Nouus homo qui se-* *Ephē 4*  
*cundum Deum creatus est*  
*in iustitia & sanctitate*  
*veritatis*, A new man,  
created according to  
God in iustice and san-  
ctitie of veritie.

Also, if the know- *Know-*  
ledge of God be *uuled-*  
Christian perfection, *ge of*  
according as is writ- *God.*  
ten, *Hac est vita ater-*  
*na vt cognoscant te so-*

Ioan.

17.

38 Of the Exterior will  
*lum Deum verum & quē*  
*misisti Iesum Christum,*  
This is euerlasting life,  
to know thee the on-  
ly true God, and hom  
tho v hast sent Iesus  
Christ, it is euident in  
this will, seing the  
*will of God* is God him  
self, as in the third part  
shall appeare, so that  
who knoweth and  
doth his will, by con-  
sequence knoweth  
God, which perfe-  
ction of the knowled-  
ge of God, with the  
other of the know-  
ledge of him self was so  
earnestly desired, and

The first parte. 39

deeplie ingrafted in  
the heart of our father  
S. Francis, that he con-  
tinued all a night long  
in prayer, repeating  
continually these only  
two sentences, O my  
God, let me know  
thee, let me knowe  
my self.

Likewise, if one  
desire to attaine to per-  
fect annihilation whe-  
reof it is said *ad nihilum*  
*reductus sum, & nescivi,*  
I am brought to no-  
thing and knew it not,  
let him embrace this  
exercise, for by the  
sweete and efficacious

7.  
*Annihilation*  
*Psalm.*  
72.

40 *Of the Exterior will*  
operation of this diuine  
will , a man is reduced  
ād brought to nothing  
and that both in res-  
pect of the old man  
and the new : In res-  
pect of the old , wholly  
and entierly , so that  
he is no more ; in res-  
pect of the new , so is  
he annihilated that he  
worketh no more, nor  
produceth any opera-  
tion as of himself , but  
by God , for God with  
vnion with God , of  
which and doth no-  
thing actiuelly but pas-  
siuely ; for although w-  
hat one doth hee must



*The first parte.* 41

needs doe it himself;  
yet not as of himself  
though hee that opera-  
tes is presupposed needs  
to operate , yet not as  
agent but as patient  
( that is ) that though  
hee hath his will , act,  
and operation in the  
worke, be it exterior or  
interior, yet by this per-  
fection of Annihilla-  
tion hee seeth they are  
not of themselves , but  
are acted and produced  
by a higher essence and  
powe, then themselves;  
which is God; yea, in the  
perfection of this an-  
nihilation in this divi-

4. *Of the Exterior will*  
ne will the soule is so  
abstracted and fixed in  
God, and so high lif-  
ted aboue herself that  
shee feeleth not her  
owne operatiō though  
most vehemēt, but on-  
ly the interior operatiō  
of God, and ouerflo-  
wing of those heauen-  
ly influences and eter-  
nall lights, which are  
so mighie and haue  
such power ouer her,  
that in comparison  
therof her operation  
is nothing: and so  
shee is rather said  
to suffer them doe,  
and to be wrought

*The first parte.* 42

them to worke: and  
this especially in the  
operations intrinse-  
call: and though in the  
acts and operations  
sensible and exterior  
shee doth some thing,  
yet loseth she not this  
annihilation; but re-  
maineth still annihilat-  
ed, because (as is abo-  
ue said) shee knoweth  
by the light of this will  
that it is not shee as  
of herself, but *Christ*  
that liueth in her that  
doth those good ope-  
rations; who said  
*Without mee yew can  
do nothing.*

44 Of the Exterior will

8. As for the perfectiō of

Union

1. Co-  
rin. 6.

Vniō of which is writ-  
ten, *Qui adhæret Deo v-  
nus spiritus est*, Hee that  
adhereth to God is one  
spirit with him ; that  
shineth cleerly in this  
will of God, because that  
by forsaking ones ow-  
ne will and doing his,  
wee adheare vnto him,  
and become one will  
and spirit with him.

9.

Con-  
templa-

tion.

Psal.

54

Touching the per-  
fection of diuine con-  
templation wherof the  
Psalmist saith , *Quia  
mibi dabit pennas sicut  
columba , & volabo , &  
requiescam* ? whoe

*The first parte.* 45

shall giue mee wings  
like a doue, and I will  
fly and repose; it is heer  
in full perfection, and  
that by a necessarie  
consequence, as well  
because that (as is said)  
this will purifieth the  
soule from all proper  
will, immortifications,  
passions, affectiōs, and  
from all other darke-  
nes, blinding her cleer  
sight and detayning her  
sight to the height of  
contemplation; as also  
because that (as is like  
wise shewed) this wil  
be the very light of hea-  
ven and God himself,

46 Of the Exterior will  
illuminating and most  
admirable eleuating  
and nobilitating the  
soule which it so pos-  
selleth.

Again, if yow desire  
the true loue of  
God and charitie (Quod  
est vinculum perfectionis  
10. the bond of perfection  
Ioue of who can doubt but  
Col. is heer accomplished  
seing hee who executeth  
the will of God keepeth  
his commandments, and so  
possesthe the treasure  
of his loue, him self  
sayeg, *Qui amat me*

The first parte. 47

*data mea seruabit*, hee *Ioan.*

which loues mee, *14.*

keeps my commande-

ments: and again, *In*

*hoc cognoscetis si me ama-*

*tis, si mandata mea ser-*

*uaueritis*, By this mea-

nes yow shall knowe

whither yow loue mee

or no, if yow keepe my

commaundements.

Finally, if perfe-

ction consist in the

transformation and to-

tal change of him-

self into God, and

putting on Christ, as

the Apostle witnesseth

sayeng, *Induite Dominū*

*hūmānū*, Put on Iesus Christ

*Trans-  
forma-  
tion.*

48 Of the Exterior will

*Rom.* and *Vos mortui estis,* &  
13. *Co-* *vita vestra abscondita est*  
*loss.* 3 *cum Christo in Deo* You

are dead and your life  
is hidden with Christ  
in God; and, *Vino ego*  
*Gal.* 1. *iam non ego, vivit verò*

*me Christus,* I live now  
not I, but Christ in me  
This perfection (I say)  
is heerein contained: for  
that when a man putteth  
of his owne will for  
the will of God, he putteth  
of himselfe, and

*Ephes.*  
4. putteth on God, according  
to S. Paule sayēg  
*Exuite veterem hominem*  
*cam a libus suis,* & *in-*  
*duimini novum qui secundum*  
dum



*The first parte.* 49

*duum Deū creatus est in iustitia & sanctitate veritatis.* Put of the old man with his works and put on the new which is created according vnto God in iustice and holines of truthe; for this will being wholly celestially and diuine, so filleth and possesseth the harte, penetrating the verie bottome and most intimate parte therof, and by an vnspcakable sweetnes, true tast, and perfect feeling of eternall life, and of the delicious presence of the heauenly spou-

G

50 Of the Exterior will  
fe, doth so drawe, al-  
lure, intice, and melt  
the soule in the loue  
and admiration therof,  
that as being molten,  
and as hauing lost all  
her forces, and lan-  
guishing with loue,  
she remaineth raiuis-  
hed; lost, and drowned  
in the bottomles sea of  
heauēly ioyes and eter-  
nall light, wher she  
may iustly say with S.  
Paule as aboue sayd, *Vi-  
uo ego iam non ego, uiuit  
verò in me Christus*. I liue  
now, not I, but Christ  
in me; God ther fa-  
ther sayeng vnto her,

Galat.  
2.

The first parte. 51

*Hec est filia mea dilecta in  
qua mihi bene complacui.*

This is my louing daughter in whom I am well pleased, *Hac requies mea in saculum seculi hic habitabo quoniam elegi eam*, This is my resting place for euer, and heer will I dwell because I haue chosen her.

*Psal.*  
*131.*

Thus then may appeare how all the aboue said perfections are contained in this exercise of the will of God, as also any whatsoeuer or wherinsoeuer the whole or any parte

5. Of the Exterior will  
of perfection doth con-  
sist; and therefore right-  
ly and not without  
iust cause is this will of  
God so much praised,  
and recommended vn-  
to vs in holie scriptu-  
re, at when it is said

a Ioan. 4. (a) *Mens cibus est vt  
faciam voluntatem eius  
qui misit me*, This is my  
meat to doe the will  
of him whoe sent me;

b Matt 26. and (b) *Spiritus quidem  
promptus est, caro autem  
infrima, fiat voluntas tua*,  
The spirit is prompt  
but the fleash is infir-

c Thess 4. me, thy will be done;  
and (c) *Hec est voluntas*

The first parte. 53

*Dei sanctificatio vestra,*

This is the will of God y

our sanctification; and

(d) *Descendi de cœlo non* d Ioan.

*ut faciam voluntatem* 6.

*meam sed voluntatem eius*

qui misit me, I came do-

wne from heauen, not

to doe my owne will

but the will of him

whoe sent mee; and the

Psalmist, (e) *Vita in vo-* e Psal.

*luntate eius*, Life is in his 29.

will: ad againe, (f) *domi-* f Psal.

*ne in voluntate tua præs-* 8.

*tisti decori meo virtutem,*

O Lord in thy will

thow hast giuen vertue

to my beautie, And

our Sauyours (g) *Qui-*

54 Of the Exterior will

8. *Mat.* *cumque fecerit voluntatem*  
 11. *patris mei qui in caelis est,*  
*Marc.* *ipse meus frater, & soror,*  
 3. *& mater est.* whosoever  
 doth the will of my fa-  
 ther which is in hea-  
 ven, hee is my bre-  
 ther, sister, and mo-  
 ther. And although  
 this will of God be in-  
 comprehensible in it  
 selfe, yet being in our  
 soule it is made com-  
 prehensible; and though  
 in it self it be hidden,  
 yet being ioined with  
 ours it is made kno-  
 wne: for as God which  
 was incomprehensible,  
 being in our fleash was

*The first parte.* 55

made comprehensible,  
and which was inui-  
sible, by ioyning him-  
self with our humani-  
tie was made visible;  
so it is of his will  
which is his spirit and  
himselfe; for before it  
be in our will it is hid-  
den and vnknown, but  
being ioyned therewith  
it is seene and manife-  
stly known to the sou-  
le; and as before the  
Incarnation hee was  
only God, but after the  
union with our hu-  
manitie was God and  
man, so the will of God  
which was only diuine

56 *Of the Exterior will*  
 after the vnion with  
 ours is diuine ad humai-  
 ne : and as that man by  
 that vnion might say,  
 I am God, so the will of  
 man by such an vnion  
 may say, I am the will  
 of God, according to  
 Saint Gregorie Nazian.  
 & sayeng, *Deus humana-*  
*tus est, homo autem Dei-*  
*ficatus*, God is made  
 humaine, and man is  
 made diuine ; And  
 Saint Augustine sayeng,  
*Talis erat illa susceptio*  
*quæ Deum hominem face-*  
*ret, & hominem Deum,*  
 That was such an as-  
 sumption or coniu-

*Epist 1.*  
*ad Eli-*  
*donium*  
*inter*  
*pri. &*  
*med.*  
*August*  
*lib. 1. de*  
*Trinit.*  
*13. cir*  
*ca prin*  
*imo 2.*



tion, as made God mā  
and man God : for as  
when God was made  
man man was made  
God, so when once  
the *will of God* is made  
the will of man, the  
will of man is the *will*  
*of God* ; and as the di-  
uinitie was not obscu-  
red by, nor in, the  
humanitie, so neither  
is the *will of God* by,  
nor in, the will of  
man ; but as the hu-  
manitie is illuminated,  
exalted, magnified, glo-  
rified, and deified by  
the diuinitie, so is  
the will of man by the

38 *Of the Exterior will*  
will of God: yet not that  
this vnion of wills is  
hypostaticall as was  
that of those twoe na-  
tures, but is made by  
the linke of loue and  
light of grace: and hee-  
reence commeth in  
that the vertuous  
person hath the spirit  
illuminated, penetrati-  
ue, magnanimous, and  
couragious; heerehen-  
ce is it that his whole  
ioy is in heauenly  
things; heereence it  
proceedeth that hee  
treadeth vnder foot as  
most base, that which  
before hee admired

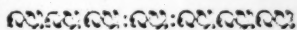
*The first parte.* 59

at and aspired vnto a;  
is his cheefe felicitie; his  
as spirit being no more  
a- humaine but eleuated  
y and magnified in God  
d and made one with  
e. him.

And though some  
things in this chapter  
will not be well vn-  
derstood by the begin-  
ner vntill such tyme  
as hee hath practised  
the third parte, yet  
will hee vnderstand  
it sufficiently for at-  
tayning to the know-  
ledge of the end for  
which I haue written  
it; namely, to shewe

60 *Of the Exterior will*  
the excellency of this  
Rule, and how all o-  
ther exercises are con-  
tained heerin. Neither  
ought any to thinke  
that wee attribute too  
much to this exercise or  
praise it beyond her de-  
sert, for that not so  
much it is praised, as the  
subiet therof (to weet)  
*the will of God*, as  
most worthily prefer-  
red before all other  
points, as that wher in  
succinctly, plainly, ea-  
sily, securely, and wi-  
thout change to any o-  
ther, all other points  
and exercises are foun-

*The first parte.* 61  
ded, and wherby wee  
attaine to all perfectiōs  
being practised as is  
breefly taught in this  
treatise following.



*The summe or generall  
practise of all this  
Rule.*

### CHAP. III.

**H**Auing secne the  
excellēcy and per-  
fection of this rule of  
the will of God, it follo-  
weth that wee now  
shewe the practise the-

*Th.  
summe  
of the  
who's  
practi-  
se of  
this  
Rule.*

62 *Of the Exterior will*  
rof, touching which  
wee will heer at the  
beginning lay downe  
an ample and generall  
document, which brei-  
fly shall containe the  
whole matter namely,  
that wee doe all our  
actions only for the  
will of God and becau-  
se hee will that so wee  
doe. I say ( all our  
works and actions ) as  
well to containe cor-  
porall as spirituall, as  
well thoughts as  
words and deeds: no  
lesse the resistance to  
temptatiōs, then the ac-  
ceptance of inspiratiōs:

*The first parte.* 63

in like manner in ca-  
ring of any vice or im-  
perfection, as in labou-  
ring for any vertue or  
perfection : as well in  
speaking, as in silēce, in  
accepting labour as re-  
pose, sicknes as health:  
affliction as consolā-  
tion : and finally , no  
lesse in doeng the thing  
naturall then superna-  
turall : litle then great:  
vile and base then ex-  
cellent and glorious:  
and in somme, what-  
soeuer is done or suf-  
fered by any part or  
power of the body  
or soule : all ( I say )

64 *Of the Exterior will*  
must be with this on-  
ly end of the will of God  
and with this sole in-  
tention, because God  
will so haue it; and  
this without any exce-  
ption of thing, tyme,  
place, or person. This  
general practise of the  
will of God comprehen-  
ding all sortes of actiōs  
good and euill, see-  
meth to be signified by  
that mysticall nett of  
the ghospell gathering  
all kinds of fish good  
and bad, of which our  
Saviour sayth thus *The*  
*kingdome of beauen is li-*  
*ke a nett cast into the sea*

And



The first parte. 65

And S. Gregorie, that Re- *Matt.*  
*Regnum cælorum cælestis est* *13.*  
*disciplina*, The kingdo- *Gregor*  
me of heauen is the ce- *Honz.*  
stiall discipline. Now, *11*  
what other thing is this *in Enā*  
diuine will ruling all  
our actions, and mor-  
tifying all our passions,  
then this heauenly dis-  
cipline? and so is like a  
nett cast into the sea  
(to w<sup>e</sup>cet) into this in-  
stable, wauering, bit-  
ter and dangerous life,  
as a vast Oceane into  
which the good and  
religious Christian by  
faithfull practise ca-  
steth this diuine nett,

H

66 *Of the Exterior will*  
which gathereth togea-  
ther all sortes of fishe,  
whic' are our thoughts  
desires, diffignes, and  
actions which liue, and  
haue their moving in  
this sea of our life. Hee  
taketh them when by  
( application of inten-  
tion ) he casteth it v-  
pon them, and gathe-  
reth them togeather,  
when ( by diligent ca-  
re ) hee chaseth t' em  
vnder t' e nett for-  
cing t' e to swim vnder  
this diuine will: & his  
being full by Action / For  
hee draweth it vpp  
( by Contemplation )

The first parte. 67

upon the shore or ban-  
ke of the solid earth (of  
perdurable repose, ac-  
cording to S. Gregory) *Greg.*  
and sitting downe, and *homil.*  
resting after his trauail, *in Ioan*  
and retiring himself *21. Ps.*  
from multiplicite of *45.*  
affaires, as the Psalmist  
counsaileth, *Vacate &*  
*vacare*, Take yee leasu-  
re and see, putting the  
good fish) of works  
and inspirations) in  
their vessell (of hearts)  
and casting forth (by  
resistance) the bad.  
For, though this nett of  
the will of God take as-  
well the good as the

68 *Of the Exterior will*  
bad fishe , yet it doth it  
with cōtrary intentiōs:  
the good to be reserued  
for the sustentation of  
the soule, the bad to be  
cast out for her exer-  
cise, the one and the  
other in this diuine will  
which would so haue  
it. The cause why wee  
ought to doe all with  
this sole intention of  
Gods will is, because it  
is better without com-  
parison then any other,  
containing all perfe-  
ctions and making our  
works more perfect,  
meritorious, and agreea-  
ble vnto God then all

*the first parte.*

others, as by the second Chapter before hath been shewed, and as by this one argument may appear.

Our worke taketh *Argument.*  
her goones of the end for which it is done, having in it self no more good then it receaueth from her end, so that if it be done for some end that is base, or of little moment the worke also is base and of little worth if the end be high, the worke is high, if it be higher and better the worke is higher and better:

70 *Of the Exterior will*  
if finally, highest and  
best, the worke is best  
ādmōst subline. Now  
so it is that a highte  
and better end thea  
can be none them the  
of the will of God, nor  
any like vnto it, and  
therfore a better or no  
bler worke thea cā be  
none then that which  
is done with this end  
the will of God nor any  
like vnto it: yea, as the  
is no end equal vnto  
so is thea no worke  
comparable ther vnto  
That no other end can  
be better or equal  
vnto this is manifeste

*The first parte.* 71

and because this end is immediately God himself  
which is *Summum bonum*, The soueraigne  
good : for that which  
without any other end  
is done immediatly for  
the will of God is immediately done for God  
who hath no equall.  
A man may doe his  
worke for diuers intentions, as to exterminate vice, to attaine  
unto vertue, to auoid  
hell, to come to heauē,  
to imitate our Sauours  
and example all which are  
good though some more  
perfect then others:

72 *Of the Exterior will*  
but to doe his worke  
only for the will of God,  
and only to please him,  
is an intention farr ex-  
celling them all, the  
others hauing their  
end and object only  
to the Creature di-  
rectly, and to the Crea-  
tor indirectly; yea so  
farr excelleth this in-  
tention the others, as  
hee that doth things  
natural with this in-  
tention, as to walke  
yea though they bee  
pleasant, as to eate  
ad drink, doth more  
merit and please God  
then hee which



*The first parte.* 73

without this end  
should fast, doe pen-  
nance, discipline, or  
other painfull works,  
with any other intētiō.

*1. De-  
ceits.*

Where may be noted  
certaine deceits and  
abuses: first, of tho-  
se whose measure all  
their works, and este-  
me their merit only or  
principally by their ex-  
terior, they taking cō-  
trariwise their merit  
from the interior, or  
end wherefore they be  
done.

Secondly, by this ru-  
le appeareth the losse  
of merit light, and

*2. De-  
ceits.*

74 *Of the Exterior will*  
grace, of the most part  
of men which doe their  
naturall works natu-  
rally, and not superna-  
turally as they might  
doe by this intention,  
which maketh such  
works naturall and hu-  
maine, supernaturall  
and diuine.

*Deceipt* Thirdly, of those  
which not only in na-  
turall things but also in  
supernaturall and good  
works, as almes, fasting  
sayeng diuine seruice  
*etc*, forget to addresse  
their intention to  
God, doing them ei-  
ther because they can

*The first parte.* 75

not auoid them , or els  
of custome not thin-  
king wherfore.

Fourthlie . of those <sup>+ Des-  
cesps.</sup> which doe their works  
for reward in heauen,  
for though they shalbe  
rewarded, and though  
it be good so to doe  
them , yet is it bet-  
ter without compari-  
son to doe the only for  
Gods will and to please  
him, not thinking ( as  
much as is possible ) of  
any reward ; and how  
much the lesse hee so  
worketh, so much the  
more shall hee be re-  
warded as approching

76 *Of the Exterior will*  
so much the neerer to  
the nature of a Sonne;  
and contrariewise how  
much the more hee  
so worketh for reward  
so much the lesse shall  
hee be rewarded, as so  
much more appro-  
ching to the nature of a  
mercenary or ser-  
uant.

3. De-  
script.

Finally, by this rule  
may appeare the com-  
mon blindnes of men,  
whoe for the most part  
doe their works for  
other ends, and not for  
this of the will of God.

Obie-  
ction.

But some may heer  
object and say; that if so

*The first parte.* 77

it be ( as wee say ) that  
the worke taketh her  
merit only of the inte-  
rior ; and that an ordi-  
narie and naturall wor-  
ke with this intention  
of the will of God is mo-  
re noble and merito-  
cious then the grea-  
test worke done with  
any other intention,  
then consequently to  
receiue the diuine Sa-  
crament of the Al-  
tar or any other, is not  
a better worke then  
to walke , eate , or  
drinke.

I answer , that in *An-*  
receiuing the Sacra- *jwer.*

78 *O<sup>f</sup> the Exterior* will  
ments thear be twoe  
things to be cōsidered:  
one is the Sacrament as  
a Sacrament instituted  
by God to conferre  
grace: the other is the  
simple receauing the-  
rof, as being our worke  
and wee the Author  
therof. If then wee ha-  
ue respect vnto the first  
it is a better worke wi-  
thout comparifon then  
our ordinarie works,  
hauing an excellency  
in it selfe as of it selfe;  
but if wee haue regard  
vnto the other, it is no-  
thing better, hauing no  
excellēcy in it self as of

*The first parte.* 79

it self but is good, better, or best of all according to the intention, yea euell also, for in Iudas it was bad, and in the other Apostles verie good.

If any one obiect that if againe the worke take her merit only of the end, then at least as touching the works of penance, as discipline, fasting, almes deeds, they are no better then ordinarie works being done with this good end and intention of the will of God as well as they.

2.  
*Obiection.*

*Answer.*

80 *Of the Exterior will*  
 I answer, that it fol-  
 loweth not; for though  
 the worke take her  
 merit only of the end  
 for which it is done, yet  
 are not common  
 wordes equall with the  
 works of penāce if both  
 haue the same end, but  
 the penall works merite  
 more, because that be-  
 sides the good intētion  
 for which they be do-  
 ne, they containe and  
 haue in them selves  
 both satisfaction for  
 the synns, past for (as  
 sayth S. Thomas ) *Li-*  
*cer Deus non delet*  
*panis nostris, delecta-*

*In sup-*  
*plemen.*  
*qu. 15.*  
*art.*



*The first parte. 81*

*tur tamen ijs vt sunt iuste,*  
Though God be not  
delighted in our pains,  
notwithstanding hee  
is delighted in them  
as they are iust; and are  
also a preservation  
from the synns to co-  
me, for ( as sayth the  
Philosopher ) *Pæne*  
*medicinæ sunt*, pains are  
medicins. Wherefore,  
when wee say that  
the worke taketh all  
her good of the end,  
for wee meane all the  
good which it hath  
more then it had be-  
fore in it selfe; so that,  
if two words be done

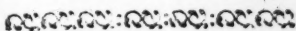
82 *Of the Exterior will*  
for this will of God : whether of the one is good in it selfe , as almes or fasting ; the other neither good nor bad in it selfe , as to walke or talke ; the first of these works shalbe the better , namely so much the better as almes or fasting is better then walking or talking : but if twoe works that be equall in them selves be done , one for this said end of the will of God , the other for another , as to goe to heauen : the first without comparison shall

*The first parte.* 83

Be the best: yea which  
is more, if twoe or s  
wherof the one is very  
good in it selfe, as fa-  
sting: the other neither  
good nor bad, as wal-  
king, bee done, the  
first for to auoid hell,  
or to come to heauen,  
the other for the will  
of God and only to plea-  
se him: this walking  
shalbe much more me-  
ritorious and agreea-  
ble to God then that  
fasting as is aboue said:  
for though that wor-  
ke of fasting doth much  
excell this of wal-  
king, yet this intention

84. *Of the Exterior will*  
of walking doth much  
more excell that of fa-  
sting , and by conse-  
quēce makes the wor-  
ke much better ; for  
euen as a small quanti-  
tie of gold excelleth a  
great masse of lead , so  
puritie of intention  
doth farr exceed the va-  
lew of corporall things  
as penance which is  
great in shew ; though  
no man must leaue the  
better deed to doe the  
lesser good vnder pre-  
text of such an in-  
tention , for this we-  
re to deceiue him selfe;  
wherof and of such

*The first parte.* 85  
like deceipts shalbe  
spoaken heerafter in  
the first chapter.



*The diuision of this  
will into three  
partes.*

### CHAP. IIII.

**B**VT for the better  
vnderstanding of  
this matter, and for mo-  
re easie conceiuing of  
all the rest which shal-  
be said in these three  
partes of this treatise, it  
seemeth heere necessa-

86 Of the Exterior Will  
rie to make a diuision  
of this will of God, not  
an they diuide it in  
schools into the will  
precedent and the will  
subsequent according  
to *S. Damascene*: nor in-  
to the will of the signe  
and the will of his plea-  
sure according to some  
others: nor into precept  
prohibition, and coun-  
saile as it pleaseth other  
doctors: nor finally ac-  
cording to others diui-  
ding this will of his  
pleasure into his will  
efficacious and permis-  
siue: I meane not ( I  
say ) to diuide it into

*The first parte. 87*  
these scholasticall di-  
uisions, but into a my-  
sticall diuision, namely  
into the *Interior*, *Exte-  
rior* and *Essential* will.

*The Exterior will is  
a light and rule wherby  
to direct vs in the Actiue  
life.*

*The Interior likewi-  
se is a light and rule to  
direct our soule in the  
Contemplatiue life.*

*The Essentiall, is a light  
and guide wherby to di-  
rect our spirit in the super-  
eminent life.*

*The first being actiue,  
the secōd contemplatiue*

88 *Of the Exterior will*  
the third, *supereminent*:  
the first disposing to the  
second and the second  
to the third: the first is  
for Beginners, the  
second for Proficients,  
the third for the Per-  
fect. Neither is this my-  
sticall, and threefold  
diuision new or without  
foundation, but is gro-  
winded vpon the do-  
ctrine of S. Paule, and  
seemeth rather his diui-  
sion then myne whear  
hee sayth, *Vi probetis que*  
*sit voluntas Dei bona, &*  
*beneplacens, & perfecta,*  
*That yee may trie which*  
*is the will of God, good,*

Rom.

12.



The first parte. 89

pleasing and perfect. Vpon

which words *Lyranus* *Tyrans*  
*Rom.*

sayth, that, *Voluntas Dei*  
*est bona, quantum ad per-*  
*fectos,* 12.

The will of God is

good for the Beginners,

pleasing for the Proficients

and perfect for the Per-

fect. According whe-

runto the will of God w-

hich wee call Exterieur

or *Active* is that which

*S. Paule* calleth Good,

seing it is that wherin

the beginners doe ex-

ercise them selves : the

will of God which wee

call Interieur, or Contem-

plative, is that which

hee calleth Pleasing,

90 Of the Exterior will,  
seing it is that which  
the Proficiēts doe pra-  
ctice: And that which  
wee call *Essential*, or *Su-  
pereminent*, is the same  
which hee calleth *Per-  
fect*, seing that the Per-  
fect employe themsel-  
fes therein; though the-  
se three taken essential-  
ly as they are in God,  
are but one and the sa-  
me will, and God him-  
self; but are heer deui-  
ded for the better vn-  
derstanding of such as  
tend to perfectiō: for as  
in the triūphant church  
the superior Angels re-  
ceauē a more ample and

l,  
ich  
ra-  
ich  
Su-  
me  
er-  
er-  
fel-  
he-  
ial-  
od,  
fa-  
im-  
eui-  
vn-  
has  
r as  
rch  
re-  
and

*The first parte.* 91  
vniuersall knowledge  
of the diuine pleasure,  
wherof the inferiour  
are not capable, till  
they diuide, and pro-  
portion the same ac-  
cording to theyr capa-  
citie and so proportioned  
shew it them (as sayeth  
*S. Denise* : so in the  
Church militāt, the ho-  
lie and illuminated Do-  
ctours, receiuing a mo-  
re ample, and sublime  
knowledg of the way  
of God wherof wee are  
not capable, haue diui-  
ded the same and propor-  
tioned it to our capaci-  
tie: And *S. Thomas* sayth

*De cel.  
hier. c.  
15.*

*S. Th.  
in op.  
de hu.  
h. 1. 1. 1.  
post  
vnt.*

92 Of the Exterior will  
Lex diuinitatis, &c. God  
will that highest things  
being made lesse, and pro-  
portioned, should draw  
vp those which are in the  
meane degree: and those  
which are in the meane  
degree should eleuate those  
which are in the lowest  
because this light is not  
equall in the inferiour na-  
ture and the superiour,  
and therefore the gifts as-  
well naturall as superna-  
turall are said to descend.  
For sayth S. leames,  
Euery good and perfect  
gift commeth from abo-  
ue, descending frō the Fa-  
ther of lights. Wherefore  
following this doctrine

Iac. 1.

ād exāple of the Fathers  
wee haue diuided ( as  
aboue said ) this diuine  
light and will ; for  
though wee be alto-  
geather vnlike to them  
in light, yet ought wee  
to imitate them in  
communicatiō of doc-  
trine, which though it  
haue no proportion  
with theirs, yet ought  
our method to bee the  
same.

*Of the Exteriour Will,  
what it is.*

CHAP. V.

*The ex-*

**N**OW to come to *terior*  
the definition or *will.*

94 Of the Exterior will  
description of the Exte-  
rior will of God it is the  
diuine pleasure knowne  
by the lawe, and by rea-  
son, being the rule of all  
our thoughts, words,  
and deeds in the Actiue  
life. I say, it is ( the diu-  
ne pleasure ) because  
though God hath no  
need of our good  
deeds as the Psalmist  
testifieth, *Quoniam bo-*  
*norum meorum non indi-*

*Psal 138* ges, Because thou hast  
no need of my good  
works, nor hath any  
losse if wee doe euill,  
nor gaine if wee doe  
well: yet in his  
bountie and goodness

*The first parte.* 95

heeta' eth pleasure w-  
hen wee doe well and  
keepe his commaunde-  
ments, as contrariewi-  
se by his iustice hee is  
displeased when wee  
breake them. I say (it is  
knowne ( that is, not  
only hee hath a will  
and pleasure, but hee  
hath made it known  
vnto vs, hauing geuen  
vs to vnderstand whe-  
re in this will and pleasu-  
re consisteth. Farther, I  
say ( by the lawe ) for  
therby he hath made  
knownen his will. I  
say ( by the lawe )  
in generall, not of

96 Of the Exterior will  
God only, to compre-  
hend all kinds of good  
lawes, namely the lawe  
of God wherof is writ-  
ten, *Si vis ad vitam in-*

*Mat.* *gredi serua mandata,* If

thow wilt enter into  
life keepe the com-  
maundements; also

*Mat.*

15.

the lawe of the Church  
it being written, *Si*

*non vult ecclesiam audire,*

*sic tibi sicut ethnicus &*

*publicanus.* If hee will

not heare the church,

accompt him no better

then an Etnicke or Pub-

licane; likewise the

lawe and commaunde-

ment of the spiritual



*The first parte.* 97

Pastor wherof is written, *Obedite prepositis ve-*

*stris & subiaccete eis,*

*Hebre*

13.

Obay your superiours  
and be subiect vnto  
them; Moreouer, the  
lawe of Princes it being

*Luc 20*

said, *Reddite quæ sunt*

*Cæsaris Cæsari,* Giue ye

to Cesar that which is

Cæsars. Further, the la-

w of magistrats, for,

*Rom.*

*Non est potestas nisi a*

13.

*Deo,* There is no power

but of God; and *Qui*

*potestati resistit Dei ordi-*

*nationi resistit,* Hee that

resisteth the Power, re-

sisteth the ordinance

of God. Finally, the

K

98 *Of the Exterior will*  
law of euery mans estate,  
qualitie, and condition,  
be hee Lord or subiect,  
master or seruant,  
bownd or free married  
or vnmarried, be hee  
lay man Ecclesiasticall  
or religio<sup>s</sup>; Moreover,  
I say (and by Reason)  
which I and not without  
great cause, for  
that in many things  
this *will of God* is not  
knowne by the lawe,  
there being many  
things which the lawe  
doth not extend it self  
vnto, neither forbidding  
nor commaunding  
them; as (for

*The first parte.* 99

example) whether to  
take holie Orders or  
not, to marrie or to liue  
single, to take a voya-  
ge or to stay at home,  
to sitt or to stand, to  
speake or to be silent,  
and a thousand other  
things which dayly  
come in practise nei-  
ther commaunded nor  
forbidden but left in-  
different, and a man  
knoweth not therein  
which is the *will of God*  
which seemeth a hin-  
drance or let to our  
aboue said Rule, tea-  
ching that in all things  
wee must do it.

100 *Of the Exterior will*  
In this case therefore,  
where no lawe resol-  
ueth the matter but lea-  
ueth it indifferent,  
Reason must beare the  
sway, by which word  
(Reason) is meant Dis-  
cretion, piety, and  
counsaile. How in  
particular this Reason  
must resolue euery  
such doubtfull thing,  
shall forthwith in the  
next chapter be decla-  
red. Further I say, it is a  
(Rule) of all our  
thoughts, words, and  
deeds, because that as  
the materiall rule is the  
thing wherby to drawe

will  
fore, a line straight, ad wher-  
by wee trie whether a-  
ny thing be right or  
crooked; so the will of  
God is that wherby wee  
may drawe only the  
course of our life, and  
the intention of our  
works, words, or  
thoughts, and wherby  
wee may knowe whe-  
ther they bee straight  
by right intention, or  
crooked by any blind  
affection. I say ( in the  
Active life ) which cō-  
prehendeth not only  
the exterior action, but  
also the interior inten-  
tion; not only the out-

102 *Of the Exterior will*  
ward conuerſation,  
but alſo the inward re-  
formation.

*Obie-*

*ction*

*Ans-*

*wer.*

If one ſay, why then  
doe you call it the will  
*Exterior* ſeing it tou-  
cheth and reformeth the  
interior? I anſwer, be-  
cauſe it receiueth her  
light and directiō from  
the exterior; namely by  
the lawe, and ſo is moſt  
conuerſant in the exte-  
rior, in doing things or  
leauing them vndon, in  
accepting or reiecting  
according to the ſame  
lawe, and finally, becau-  
ſe though it be ſome-  
thing interior by rea-

*The first parte. 103*

son of the rectifying of  
the intention, yet may  
it be well called exte-  
rior, in respect of the  
other two wills which  
are wholie conuersant  
in the interior.

~~~~~

*Rules how to knowe and
practise this (will of
God) in all things.*

CHAP. VI.

IT is necessarie that
after hauing declared
what this will is by
the aboue said defi-

K 4

104 *Of the Exterior will*
nition in generall, wee
shew it in euery thing
by some rule more par-
ticular, that so kno-
wing what is to be do-
ne and what left vndo-
ne, what to be accepted
and what reiecte^d, wee
may in all things doe
the will of God as befo-
re hath bein taught by
the aboue said generall
rule in the third cha-
pter. This particular
rule is this, and may ea-
silie be gathered of that
which is said.

All things watsoe-
uer offer or present
them selves vnto vs

to be done or suffered,
admitted or reiected,
be they corporall or
spirituall are of three
sorts, namely com-
maunded, forbidden,
or indifferent as, or
neither commaunded
nor forbidden; and
nothing can come or
happen but is contai-
ned in one of these
three kindes.

As touching the first
kinde, if the thing be
commaunded, the will
of God is knowne (to
weet) that wee doe it:
wee must therefore doe
it and that according

I.
Of
things
com-
maunded

106 *Of the Exterior will*
to the aboue said gene-
rall rule (to weet) only
because God will haue
it so, and for no other
end whatsoeuer.

2.
Of
things
forbid-
den.

For the second sort,
if the thing be forbid-
den, the will of God is li-
kewise knowne that
wee doe it not, and ther-
fore wee must reiect it
and leaue it vndone, and
this for the same only
intention of Gods will
all other intentions re-
iected, and as much as
is possible forgotten.

3.
Of
things
indif-
ferent.

As concerning the
third, namely of things

The first parte. 107

indifferent; they are of
three sorts (to weet)
agreeable to nature or
sensualitie, as hearing,
curious take or newes
viewing the beautie of
some person, stately
buildings, ad such like;
or contrarie to nature
and sensualitie, as kee-
ping silence, geuing al-
mes, fasting not com-
maunded &c; or indif-
ferent to nature and
sensualitie, as to goe
this way or another, to
sitt or to walke, or fi-
nally, whatsoeuer hee
findeth no more incli-
nation to doe then to

108 *Of the Exterior will*
leauē vndone. If the
thing offerēd or that
presenteth it self be of
the first kinde, accor-
ding to sensualitie or
affection; the will of God
is, that wee refuse and
reiecit: if it bee of the
second, repugnant to
sensualitie or affection;
the will of God is, that
wee accept it: both
which are Propositions
manifest by the scrip-
ture, euery leafe whe-
rof almost doth ex-
horte vs to mortifica-
tion of the old man, as

Mortificate membra ve-
Coll. 3. stra quę sunt super terram

The first parte 109

Mortifie your members that are on the earth, and, *Si autem* Rom. 8
spiritus sancta carnis mortificaueritis when
uinctis, the If hang
by the spirit yow mortifie the acts of the is
flesh yow shall live, is
yet with this exceptio, is to be
if true and vnfained done.
discretion require not the contrarie, hauing respect to health, person, qualitie, tyme, and place with other like circumstances; but if such be the circumstances and so indifferent the reasons on both sides, as in veritie a man

110 *Of the Exterior will*
knoweth not which to
doe or choose, either to
doe or leaue vndone,
to resist or admit the
thing, then must hee
dispatche ad choose the
one or the other, alwayes
with the intention
aboue said of the will
of God, rather then with
distraction, and bea-
king his braines, and
losse of tyme, make too
long discussion except
(which happeneth sel-
dom) the matter bee
of such consequence
that it deserueth it, in
which case hee must
vse prayer and counsaile

when
the mat-
ter is
of im-
portan-
ce.

The first parte. III

le of godly men, and
such as are of mature
iudgement.

If the thing be of the
third kind, namely in-
different, neither ac-
cording nor yet against
sensualitie to doe or to
leauē vndone; a man
may choose whic si-
de will, alwayes with
his intention of the
will of God, and sayeng
in his heart and mynd
vnto him selfe; I will
doe or accept, or I
will not doe or reiect
this for thy will and plea-
sure; which doing, the
thing that so hee shall

112 *Of the Exterior will*
leauē or doe with this
intētion, shalbe as well
the will of God as if it
had bein commaunded
or forbidden : the rea-
son is, because the wor-
ke followeth the inten-
tion; so that such things
not commaunded or
forbidden but in them-
selves indifferent, are
made good or bad by
their good or bad in-
tention.

For better intelligē-
ce wherof must be
vnderstood, that as
the fruit of the tree
well little as great ap-
pertaineth to him the

The first parte. 113

master therof; so all the
fruits of works, vords,
and thoughts of a man
appertaine vnto his
Lord and God; and
by consequence hee
ought to doe nothing
be it neuer so little, ei-
ther in accepting or
reiecting, consenting
or resisting, doing or
suffering, but for him
and his glorie, the Apo-
stle sayeng, *Quodcunque*
facitis in verbo aut in ope-
re, omnia in nomine domi-
ni nostri Iesu Christi facite,
Whatsoever yow doe
either in word or wor-
ke, doe it all in the na-

Coloss.
3.

L

114 *Of the Exterior will*
me of our Lord Iesus
Christ.

Further, though all
our life must be for
God, yet all our life is
not limited; though all
our works must be for
him either in doing or
suffering, accepting or
reiection, cōsenting or
resisting, yet hath hee
not limited all, nor cō-
maunded which wee
shall accept or reiect,
resist or consent vnto,
but hath left the most
parte of our life and
works in our owne
choise, to doe or to lea-
ue vndone, accept or

The first parte. 115
reiection without any synne;
namely, all those things of this
classse or order which heer wee
call indifferēt, as being
free frō cōmaundement
or prohibitiō. Heer vpon
the, this our purpose is
easilie proued (to wheet)
that by such intention
these works indifferēt
are the *will of God*.

For, whatsoever God *I.*
will haue vs knowe ād *A. qu.*
doe, hee giueth vs mea- *mens.*
nes to knowe and doe
the same: but in all
these things indiffe-
rent hee will haue vs
knowe ād doe his will

116 *Of the Exterior will*
as by the Apostle allea-
ged appeareth, and hath
giuen no other mea-
nes to knowe and
doe the same but by
our application of intē-
tion, being they are not
commaunded or pre-
hibited by any lawe:
therefore this applica-
tion of intentiō in such
things is the meanes to
knowe and doe the
will of God.

2. Moreouer, hee doth
the *will of God* whoe ex-
hibiteth vnto him his
honor in the best man-
ner possible : but in all
these things indifferent

The first parte. 117

there is no better manner to exhibite his honor vnto him then by application of intentiō: therefore hee that in these things indifferēt will vse such application of intention to God, shall (doubtles) execute his will.

Also, in all works that bee lawfull, such is the worke exterior as God seeth to be the heart and intention interior: but God seeth in these indifferēt things which be lawfull, the heart interior thus directed to be according

L 3

3.

118 *Of the Exterior will*
to his will: therefore the
worke exterior is like-
wise according to his
will.

4. Likewise, when in
doing any thing the
will of God adours pre-
tend one end, the wor-
ke is done for the same
end: but in doing these
things indifferent the
will of God pretendeth
his honor (as is proued)
and by application of
intention our wil pre-
tends also the same,
therfor in doing such
things indifferent with
such application of in-
tention they are the

will of God.

Also, those things are the will of God which are dō according as he demandeth of vs : but God demaunds of vs that these things indifferent be done for his honor (as is proued by the Apostle) and by such application of intention to God wee doe thē for his honor: therefore when wee doe these things indifferent with application of intention to God, they are the will of God.

Againe, those things are the will of God in

5.

6.

120 *Of the Exterior will*
which Gods intention
and mans are but one;
but in these things in-
different done with re-
ctification of intention
Gods intention and
ours are but one (to
weet, his glorie) ther-
fore when in these
things indifferent wee
haue this rectification
of intention, they are
the *will of God*.

It is then plaine that
these works indifferent
done with this end and
intention are as well
the *will of God* as the
things that wee doe be-
cause they are cōmaun-

ded, or reiect because
they are forbidden,
though in those our in-
tention must follow
the worke, but in the-
se the worke our
intention: for in things
commaunded or for-
bidden, our intention
must bee conformed to
the work which the
law hath limited, but in
things indifferent the
work must be confor-
med to our intētiō w-
hich the lawe hath left
at libertie. On which
point I haue bein some
what the longer for that
I haue knowne some

322 *Of the Exterior will*
which doubted in the
practisetherof.

By this therfore yow
see the rule of things
commaunded, forbid-
den, and indifferent,
which are the three
mysticall dayes of w-
hich is said, *Iter trū die-*
rū ibimus in disertum, &
sacrificabimus domine,
Wee will goe three da-
yes iourney into the de-
sert, and offer sacrifice
vnto our Lord. For
what is this iourney el-
then the will of God be
which a man trauai-
leth toward Paradis
and discovereth the life

Exo. l.

3.

The first parte. 123

eternall, as is said? *Illic*
iter quò ostendam illi sa- *Psal.*
luare Dei, Thear is the *49.*
iourney whear I will
shewe him the salua-
tion of Go!: and what
may be theise three da-
yes of this iourney but
these three points whe-
rin the will of God is
fownd? and worthily
they are called (dayes)
for the great light w-
hich they bring. This
desert is the penitēt li-
fe, or voyage of the will
of God in the light of
these three dayes as it is
writtē; *Domine, in lumi-* *Psal.*
ne vultus tui ambulabūt, 88,

114 *Of the Exterior will*
Et in virtute tua exulta-
bunt tota die, O Lord, in
the light of thy face they
will walke, and in thy
vertue they will exult
all day long: and du-
ring these three dayes;
and by these three
things is offered (as is
commaunded) self will
by mortification of the
same, of which sacri-
fice it is said, *Sacrificium*
Deo spiritus contribula-
tus, The afflicted spirit
is to God a sacrifice, w-
hich is more pleasing
vnto him then, yea then
the sacrifices of beasts;
for (sayth S. Gregorie)

Psal.
50.

The first parte. 125

*In sacrificijs aliena caro,
in obedientia autem pro-
pria voluntas mactatur,*
By sacrifices is offered
the fleash of beasts; but
by obedience selfwill is
killed.

~~~~~

*Exceptions from this rule,  
and solutions of certaine  
biblications touching things  
commanded, for-  
bidden, and in-  
different.*

CHAP. VII.

*v.  
Doubt,  
and the  
solution*

*If one aske touching  
these things indiffe-*

126 *Of the Exterior* will  
rent in respect of the la-  
we yet not in respect of  
sensualitie , but are  
agreeable therunto, w-  
hither one may not  
chooſe the ſide which  
is according to ſensua-  
litie , and ſo reiect that  
which is bitter , and  
admitt that which is  
pleaſant ; I anſwer , if  
it be by true diſcretion,  
as for health or other-  
wiſe , then it is no que-  
ſtion but hee may ( as  
alreadie is ſaid ) but  
without ſuch juſt occa-  
ſion , though it be poſ-  
ſible to doe it for the  
*will of God* , yet it is

impossible to doe it  
only and purely for the  
*will of God* , without  
some mixture of af-  
fection or sensualitie:  
and so to doe is verie  
dangerous. I say ( it is  
dangerous ) aswell be-  
cause in so choosung  
that side which plea-  
seth sensualitie, hee doth  
not mortifie the same  
as hee ought ; as also  
because it is to be fea-  
red that in so doing hee  
receiueth himself, doing  
nothing either wholie  
or partly to please sen-  
sualitie , though hee  
both say and thinke to

128 *Of the Exterior will*  
doe it for Gods will. I  
say it is also ( impossi-  
ble ) to doe it simplie  
and purely for God, es-  
pecially when delibera-  
tely and of sett purpo-  
se hee so chooseth ac-  
cording to sensualitie,  
because no reason can  
moue him so to choose  
for seing a man ought  
allwayes to bend to  
mortification : where  
reason is thear why he  
should willingly, with-  
tingly, and deliberately  
without any respect  
health or other matter  
of discretion chooseth  
the things delightfully



*The first partie.* 129

so sensualitie ? and so  
doing it not according  
to the true light of rea-  
son , it is impossible  
that his intentiō should  
bee pure and only for  
God , without some  
mixture of sensualitie  
or self loue , though  
more or lesse according  
as the person is more  
or lesse imperfect : yet  
if it be done by surpri-  
se, suddainly , or for  
want of taking heed, it  
may be done for the  
only will of God; name-  
ly if remembring him-  
self, hee therunto pure-  
ly and wholly addresse

130 *Of the Exterior will*  
and leuell his intentiō.

2.  
*Doubt  
and the  
solu-  
tion.*

As for the things  
cōmaunded which see-  
me agreable to nature  
and sensualitie, as to ea-  
te or drinke, play or re-  
creat himself, walke or  
visit some place or per-  
son wherein he taketh  
pleasure and content-  
ment; as likewise for  
the things forbiddē di-  
sagreeable to sēfualitie  
and affection, as to lea-  
ue of fasting working,  
discipline, or any other  
painfull, bitter diffici-  
le, or vnpleasant thing,  
a man must fortifie and  
strengthen his intētiō,

*The first partie.* 131

least it be ouerthrowne or wounded and weakned by the force of sensualitie, or the impulsion of vnbridled affection; which hee must doe by producing contrarie acts, namely, by casting of and turning away his mind from the contentment and pleasure of such a thing and stopping all his spirituall powres and vnderstanding against the sensualitie therof, and contrarywise by fixing his heart and mind and all his powers on God, and so

132 *Of the Exterior will*  
offer himself vnto him  
as his vessell or instru-  
ment, whereby hee may  
doe that work only  
for his honor and will,  
without any pleasure  
or proper commoditie  
of this his creature; and  
so doing it cometh to  
passe in those that vse  
it, that whereas before  
the soule tooke her re-  
pose and delight rather  
in the sensualitie and  
contentment of such a  
thing, then in the will of  
*God*, after such a spi-  
ritual act, shee taketh  
her whole ioy and de-  
light in the only will of

*God.*

But some will demand, if after such diligence hee findeth still himself drawne and allured by sensualitie or affection, what is to be done.

3.  
*Doubt.*

A man must proceed in another māner vsing more subtiltie, and making of necessitie a vertue in accepting the same sensualitie or affection ( which hee can not be rid of ) together with such a worke euen at the hāds of God as his will; not as a pleasure but as a

*Solution.*

134 *Of the Exterior will*  
paine , not as sensua-  
litie but as the crosse of  
*Christ* , as in verie deed  
to such a soule it is.

For better intelligen-  
ce wherof, because this  
point is of great conse-  
quence , as being euen  
the verie knott of the  
spiritual life ; and be-  
cause it is a block whe-  
rat many stumble, and  
a ditch which almost  
all fall into, not kno-  
wing how to behaue  
themselves in this bat-  
taile , I will say some  
what farther therof.

Note  
wel.

Wee must then know  
we and remember,

*The first parte.* 135

that there be two partes of our soule, sensible or sensitiue : and spirituall or reasonable wherof the one is alwayes contrarie to the other and haue their contrarie desirs, the sensible part desiring sensible things against the spirit, and contrariwise the spirituall part spirituall things against the sensible, as sayth

*Galas.*  
3.

S. Paule, *Spiritus concupiscit aduersus carnē, caro autem aduersus spiritum,* the spirit coueteth against the fleash, and the fleash against the

136 *Of the Exterior will*  
spirit Moreouer, that  
the one of these partes  
namely the spirituall,  
is allwayes in our po-  
wert to make it subiect  
to God and his lawe,  
because of her free  
will which is naturall,  
and grace which is all-  
wayes readie : but the  
part which is sensible  
is not so allwayes sub-  
iect, nor in our power  
to make it obey God,  
and followe that which  
is good, but often  
resisteth the good w-  
hich by our reason  
wee would doe, and fol-  
loweth the euill which



wee would not doe; Rom 7  
 wherfore S. Paule sayth  
 heere *Non quod volo be-  
 num hoc facio , sed quod  
 nolo malū hoc ago*, I doe  
 not the good which I-  
 would, but the euill w-  
 hich I would not, that  
 doe I.

Further, because God  
 is not vniust, tyrānicall  
 and cruell, but contra-  
 riewise iust, sweet and  
 mercifull, hee hath not  
 cōmaunded vs things  
 vnpossible and aboue  
 our power, or imposed  
 a burthen heauie to be  
 caried: but cōtrarie i-  
 se hath cōmaūded that

138 Of the Exterior Will

1. Ioan. which is easie, as is said,

5. Mat. *Madata eius nō sūt grama*

11.

His cōmaundemēts are  
not heauie, And *ingum  
meum suauē est*, & *onus  
meum leue*, My yoake is  
sweet, and my burthen  
light. And therfore by  
consequence thought  
hee hath commaunded  
vs to keepe this spiri-  
tuall part wholly subiect  
to his lawe being ( as is  
sayd ) a thing possible,  
yet hah hee not com-  
maunded so to keepe  
subiect the sensible,  
being ( as is shewed ) a  
thing impossible, but  
only to keepe it so

*The first parte.* 139

much subiet as wee cā,  
by due mortification  
and by the rule of rea-  
son : wherfore this re-  
bellion of the inferior  
part is neuer any synne  
so long as the superior  
part doth her indeuor,  
and be the rebellion  
neuer so vnreasonable,  
if it preuaile not against  
reason, it shall neuer be  
imputed to the partie  
reasonable, but cōtra-  
rywise it shalbe crow-  
ned, as hauing lawfully  
fought. Wherfore w-  
hen in these things  
commaunded or in any  
other done by true dis-

2. Tim.

2.

140 *Of the Exterior Will*  
cussion, a man feeleth  
any delight or sensuali-  
tie little or great  
against reason and this  
puritie of intention of  
*Gods will*, and hauing  
resisted in bringing  
forth contrarie interior  
acts, and yet such mo-  
tion or rebellion re-  
maineth, he ought not  
to dispaire or loose cou-  
rage as many doe thin-  
king that all is lost, and  
that hee is notable to  
resist sufficiently; but  
(as is said) hee ought  
with courage to perse-  
uer, assuring himself  
that hee shall not be

*Great  
confort  
for the  
temp.  
ted*

*The first parte.* 141

ouercome except hee  
will himself by con-  
sent of the partie supe-  
rior and spirituall.  
Therefore ( as is aboue  
said ) let him take and  
accept such an interior  
battaile as frō the hād  
of God ( that is ) as his  
will , and as the crosse  
of *Christ*, knowing that  
his crosse cometh not  
only by exterior iniu-  
ries ( as many think )  
but also by interior  
warrs as heer is seene,  
and as hee knewe ful-  
well which said, *Video*  
*autem aliam legem in*  
*membris meis repugnan-*

*Rom. 7.*

142 Of the Exterior will

*in legimentis meis, & captiuitatem me in legem peccati.* I perceiue another lawe within mee repugnāt to the lawe of my mind, and drawing mee to the law of synne; and

*Iob. 7.* likewise hee which said

*Factus sum mihi met ipsi grauis,* I ame made burthen som vnto my self.

*4. Doubt.* But heer againe in

this cōflict against carnall and sensuall motions thear seemeth yet an other doubt and obscuritie to be brought to light, which is, that though by this which is said a mā may know

that if the partie superior cōsent not but doe her endeavour, the rebellio or motion of the partie inferior can neuer hurt him, yet knoweth hee not some tymes when it is so, and when not. For, so great is the motion sensuall or carnall that often tymes it so troubleth reason, and obscureth the sight and serenitie of the spirituall part, that hee is not able to iudge whether shee hath consented or not.

I answer, that neither is it necessarie that

*Solus-  
ion.*

144 *Of the Exterior will*

wee know it assuredly  
but only probably, for  
the better preservation  
of humilitie: for if wee  
knewe assuredly that  
wee had overcome in  
wee should be in more  
danger to fall by pride  
then before by the  
fight, and were like by  
elatio of mynd to loose  
more in peace then by  
valiant fight wee  
gained in warre; but yet  
may wee know it as

*How we  
know  
a man  
haue  
consented  
to it.*

much as is for our good  
and as much as God  
seeth to be healthful  
for vs, namely by co  
ecture and probabilities

which



which knowledge and assurance cometh two wayes; first, if hee haue this firme purpose and general resolution ha- bitually, neuer at any tyme to committ mor- tal synne; secondly, if in his conscience hee thinke that hee neuer gaue ouer the fight but still resisted, though this resistāce seeme not so strong; for though it seemed weake, this weaknes might come of twoe causes; first, for want of good will to resist, and then it is in deed such as it see-

Twoe  
causes  
of wea-  
knes.

146 *Of the Exterior will*  
meth, namely weaknes  
and so is very like to  
haue offended. Secon-  
dly, this weaknes may  
come by reason of the  
impulsion of the tem-  
ptation causing great  
feeling and delecta-  
tion in the inferior  
parte drowning ( as  
it were ) the sensible  
feeling and knowled-  
ge of resistance, and  
good will ; which notwithstanding  
liueth  
and keepeth entire in  
the superior parte, and  
then this want of resi-  
stance is not such as it  
seemeth, but is in deed

verie great, and so hee offendeth not.

But how shall I knowe (say yow) of which *5.*  
of these twoe causes *Doubt.*  
his feeble resistāce cometh? *Reso'u-*  
I aunswer, by *tion.*  
the aboue said habituall and cōtinuall firme purpose and resolution neuer to commit synne; for if hee be not accustomed to haue this purpose, hee may know whē hee feeleth none or almost no will to resist the temptatiō, that hee hath none in need; but if hee haue this generall purpose

148 *Of the Exterior will*  
hee may verily thinke  
that hee hath resisted  
and kept pure his spirit  
and the powers thereof,  
though like the three  
childrē in the glowing  
fornace, flaming with  
the fire of concupiscē-  
ce so heated by *Nabu-*  
*chodonosor* the diuell,  
king of all *Babylon* and  
confusion.

*Dan. 3.*

Moreouer, it must  
heer be noted that  
when wee speake of  
things cōmaunded or  
forbidden, wee in-  
tend not only the great  
things which were  
mortall synne to com-

*The first parte.* 149

mitt thē or to leaue thē  
yndone, but also little  
matters which being  
commaunded were ve-  
riall synne or imperfe-  
ction to omit, or being  
forbidden were the li-  
ke to cōmitt, for heer  
wee treat not only of  
the obseruing of Gods  
commandements, but  
principally of the way  
to perfection, which  
consisteth in auoyding  
of imperfectiōs: ad heer  
also must alwayes be  
remembered that (as is  
aboue said) by this  
word (lawe or com-  
maundement) I meane

N 3

150 *Of the Exterior* will  
not only the lawe of  
God and of his church,  
but of superiors spiri-  
tuall and temporall, as  
likewise of the order,  
state, and condition of  
euery one, and finally  
of the commaundement  
or intention ( not con-  
trarie to God ) of fa-  
ther, mother, or any  
other to whom wee a-  
re bownd to obay; so  
that whenas by any of  
these kind of lawes,  
commaundements, or  
intentions wee ought  
to doe or leaue vndone  
any thing, hee should  
much deceiue him selfe

The first parte. 151

which should doe the  
contrarie be the thing,  
neuer so small, though  
vnder pretext of perfe-  
ction or cōtemplation,  
because (as is written )

*Melior est obediētia quàm*  
*victimā*, Obedience is  
better then sacrifices.

And whoesoeuer  
should so doe willin-  
gly and wittingly, or-  
dinarily is in great dā-  
nger through inobediē-  
ce by little and little  
to fall into some great  
error and ruine of his  
soule; ād also if hee we-  
re of any particular or-  
der of Religiō, by such

I. Reg.

II.

152 *Of the Exterior will*  
 leauing of little custōs  
 ād ceremonies, to help  
 (for his part) to ruina-  
 te his Order fenced in  
 and defēded with such  
 customs as a gardin  
 with a hedge. Where-  
 fore, I wish him to  
 heare what *Ecclesiastes*  
 sayth vnto him, *Qui dis-*  
*sipat sepem, mordebit eum*  
*coluber.* Hee which pul-  
 leth downe the hedge,  
 the snake will bite him,  
 and to receiue this ad-  
 monition from the wi-  
 se man, *Ne transgredia-*  
*ris terminos antiquos quos*  
*posuerūt Patres tui,* Passe  
 not the anciēt bownds

*Ecc.*  
 10.

*Prov.*  
 28.

whi  
 put  
 how  
 perf  
 heth  
 leau  
 or  
 to  
 min  
 mar  
 But  
 nish  
 ce  
 to  
 cust  
 tuti  
 gion  
 they  
 or v  
 yet



*The first parte.* 153

which thy fathers haue  
putt before thee. For,  
how can that tend to  
perfection that nouris-  
heth proper will, and  
leaueth of obedience?  
or how can that tend  
to perfection that di-  
minisheth true perfor-  
mance of profession?  
But what more dimi-  
nisheth true performā-  
ce of his profession the  
to abandon the good  
customs and consti-  
tutions of his Reli-  
gion, which though  
they be not the esētiāll  
or verie substāce throf,  
yet are they the wall,

154 *Of the Exterior will*  
trenches, or bulwarke

*Similie* to defend the same: For  
as no Captaine of a  
castle or Gouvernour  
of a towne is so foolish  
as to beat downe the  
walles or bullwarks, or  
to fill vp the trenches  
or ditches of the same  
which defendeth the  
towne, and maketh  
the enemy employ his  
forces and spend his mu-  
nition, shott, and pow-  
der to win the same,  
and to beate them do-  
wne before hee can  
assalt the castle or to-  
wne it selfe : so is  
hee no wiser whoe

*The first parte.* 155

beateth downe and abolisheth such ceremonies and customes which keepe in safetie the essentiall of his Rule (namely his three vowes and other things commaunded vnder paine of synne ) and which make the spirituall enemies to spend their forces in expugning the same before they can come to that which is of greater consequence. For, as when such defences of the towne be destroyed, the enemy layeng his seige against it forthwith

156 *Of the Exterior will*  
planteth his Canons  
and beateth at his will  
ad pleasure against the  
very howses of the sa-  
me euen vnto the heart  
therof, and so it is in  
great dāgert to be taken  
and subdued : in like  
manner when such ce-  
remonies be abrogated,  
the enemy beseiging  
the cittie of the soule,  
without any lett layeth  
on his whole forces,  
and with his fierie ar-  
rowes shooteth full  
butt against the naked  
essentiall poynts ad vn-  
defended vowes of his  
profession; so that hee

*The first parte.* 157

ought to be so far from such contempt of those things, that though he were in great sublime contemplation, yet if hee knew that such things were to be done, hee ought for the causes aboue said to leaue the same.

But heerin lieth the sore and imperfection in this case, that they thinke they should be farther frō God and diminish their spirituall light whiles they are employed in the accomplishment of such little things and ceremonies;

158 *Of the Exterior will*  
so that they doe not  
only omit the by frail-  
tie, but also wittinglie  
and of sett purpose. But  
if so it be that by these  
meanes they be seque-  
stred from God, and  
their light decreased, it  
is either because they  
doe it vnwillinglie,  
namely exteriorlie, and  
not in mynd; which  
in effect before God w-  
hoe regardeth the will  
is as much as to leaue  
it vndone: or els if they  
doe it willinglie, it is  
not (as heer is taught)  
for the will of God only;  
for if this were their

*The first parte.* 159

end, so far should they  
be from being aliena-  
ted from God, and their  
light diminished, that  
they should therby be  
neerer vnto him, and  
their light much incre-  
ased: because this will  
(which is spirit and li-  
fe) doth illuminate,  
illustrate, and so chan-  
ge the works, that of  
corporall they become  
spirituall, of darke and  
exterior, cleere and in-  
terior; and therefore of  
those that so doe them  
it is written, *Quia tene- psal.*  
*bra non obscurabuntur a 38.*  
*te, & nox sicut dies illumi-*

160 Of the Exterior will  
nabitur; sicut tenebra eius  
ita & lumen eius, Dark-  
nes shall not be hidden  
to thee, and the night  
shall shine as the day;  
the light and the dark-  
nes shall bee alike: and

Abac.  
3.

*Egredietur diabolus ante  
pedes eius*, The diuell  
shall goe foorth before  
his feet as being troden  
vnder the same by such  
obedience, *Ante faciem  
eius ibit mors*, Death  
shall goe before his fa-  
ce, as being beatē away  
by the life ( which is  
this will ) and by the  
great light wherwith  
hee is cloathed, and life  
wher-



*The first parte.* 161

wherwith his spirit is filled. and this is the true active and contemplative life (to weet) not separated (as many take it) but ioined together, making of works exterior, interior; of temporall, spirituall: of obscure, illuminated: and finally, which so joineth in one and the same worke contemplation with the action, and that without prejudice or hinderance one of another, wherof wee will speake more amply in her due place.

O

~~~~~  
How six degrees are contained in this Intention, that sayth; I will doe this for the only will of God. Of the first degree.

CHAP. VIII.

THIS rule therefore thus obserued of things commaunded, forbidden, and indifferent, with those other obseruations therunto adioyned, the will of God shall euery whear in all things

The first parte. 163

appeare most plainly;
ad so it resteth that wee
doe the same by the
practise of the aboue
said generall rule in
the third chapter ex-
pressed; namely, that
wee doe all things for
this end of the will of
God, and neuer begin
any worke, whether it
be exterior or interior,
corporall or spirituall,
in repelling vice or ac-
quiring vertue; be it a
thing commaunded,
forbiddē, or indifferēt,
be it naturall or super-
naturall, little or grea-
te, finally he it what,

164 *Of the Exterior will*
focuer : wee neuer (I
say) begin to doe it till
wee hauee first addres-
sed our intention vnto
Good, sayeng by word
and thought, or at leass
by thought frō the bot-
tome of our heart : O
Lord, I will doe this of
I will suffer, I will re-
sist will pursue &c. this
thing only for thy will
and pleasure.

But that the puritie
and perfection of this
intention may be the
better vnderstood, and
the deuout soule may
more cleerly discerne,
and more easily expell

all in
lesse
mon
nate
will
plain
T
fore
doc
that
God,
grees
sweet
Will
redly
A
with
hath
the f
mons

The first parte. 165

all impuritie, which no
lesse secretly then com-
monly doth contami-
nate the same, wee
will declare it more
plainly.

This intention ther-
fore which saith, I will
doe or suffer this or
that only for the will of
God, containeth six de-
grees or perfections (to
sweet) *Actually, Onely,*
Willingly, Cleerty, Assu-
redly Speedily.

And this intention
with these six degrees,
hath bein figured by
the six degrees of Salo-
mons Throne in these

166 Of the Exterior will

3. Reg. words ; King Salomon
c. 10. built a Throne of Iuory,
and couered it with shi-
ning gold, which had six
degrees, and the topp the-
rof was rownd in the bin-
der part, and twoe hand-
les on each side vpholding
the seat, and on each hād-
le twoe lyons, and on each
side of the degrees twelue
little lyons: such a worde
was not to be found in a-
ny kingdome, This king
Salomon is Iesus Christ,
whoe worthily may at-
tribute vnto himselfe
this name Salomō, which
signifieth peaceable
seing hee bringeth peace

The first parte 167

to the soule wherin hee
maketh his aboad, for
Factus est in pace locus *psal.*
us, His dwelling is in 7).
peace. Now, in the sou-
le as in his pallace hee
hath made a throne of
white Iuory of (pure
intention and diuine
will) large, to be capa-
ble of is diuine maiestie,
garnishing it with fine
glod of (perfect chari-
tie) This throne hath
the six foresaid degrees
of which wee are to
treat. The topp of this
Throne or (com-
pleat perfection of in-
tention) is rownd

168 Of the Exterior will
without end or limite
(to weet) Perpetuall
in the hinder part,
which looketh to-
wards the other world
and life eternall: for
though the fore parte
of the Intention which
regardeth vs hath a be-
ginning, yet that which
is behind hiddē frō vs
which looketh to-
wards God and eterni-
tie shall neuer haue end
for *Charitas non excidit*,
Charitie hath no fall.
But which is the seate
of this throne wherin
God reposeth hīself, is
not, cōstāt perseuerāce,

1 Cor.
13.

The first parte. 169

of which seate is said,
Sedes tua Deus in saeculum saeculi, Thy seat *Psal.*

(ô God) remaineth for 44.

euër. The twoe hādles

which vphold the seate

te, are the twoe parts of

strenght, which are (ac-

cording to *S. Thomas*)

Aggredi and *Sustinere*,

To vndertake and su-

sustaine, or, to doe and

suffer; which hādles fir-

mely support this seate

of (*Perseuerance*) not

permitting it to fall, O-

ne was at the one end,

to weet (to Vndertake)

at the beginning; the

other at the other

2. 2. q.

128. ars

4.

170 *Of the Exterior will*
end, to weet (to Su-
staine) at the end. The
fower Lyons are the fo-
wer Cardinall vertues,
or rather the fower
principall partes of the
soule, the vnderstan-
ding, the will, the po-
wers irascible and concu-
piscible : the twelue
little Lyons are the ele-
uen Passiōs of the mind
with Discretion which
doth tame them, and
of Lyons and furious
beasts make them do-
mesticall and seruicea-
ble. They were vpon
the degrees, because
(being well gouerned)

The first parte. 171

they maintaine and pre-
serue them. They were
six on each side, becau-
se six of these passions
haue their residence in
the Concupiscible po-
wre, and six in the Iras-
cible, placing thear
Discretion. Loe then
this mysticall throne: O
glorious throne! ô ma-
iesticall seate! ô sublime
intention! ô diuine
worke of great *Salomon*
It is not without good
reason said of thee, that
no kingdome can af-
ford they like; ô thro-
ne which beautifieth
the soule geuing her

172 Of the Exterior will
to vnderstand this sweet
inuitation of God sa-
yēg, *Veni (electa mea) &*
ponam in te thronum
meum, Come (my
elect) and I will place
my throne in thee. Oh
holie intention and
throne of God, whear
hee sitteth to renue in
the soule all things the-
rin contained, accor-
ding as is written, *Di-*
xit qui sedebat in throno;
Ecce noua facio omnia,
Hee whoe sate in the
throne, sayd, Behold,
I make all things new.
Lett vs consider ther-
fore the compleat per-

The first parte. 173

fection of this throne,
ascending by order the
degrees therof.

The first wherof is *Actu-*
ally, by which is
meant an actuall remē-
brance of this will of
God; which consisteth
in lifting vp our mynd
to the same, and recti-
fieng our intention ac-
cording therunto: by
which degree of (Re-
membrance) is exclu-
ded all obliuion of this
will, whensoever wee
begin any thing spiri-
tuall or corporall; w-
hich is a commō fault,
causing an infinit losse,

Actu-

ally,

degree

Faults

against

this de-

gree.

174 *Of the Exterior will*
and depriviung vs of an
vnspeakable treasure
of the light of grace,
and of an vnknowne
waight of merit. Yet to
eschew this extremitie
of Oblivio, a man must
not fall into the cōtra-
rie excessse of ouermuch
Remembrance, in mul-
tiplyeng so many acts,
and rectifieng so often
his intētion as to trou-
ble the braine. And
therefore when I say
that a man must direct
his intention in all
works, I meane not of
euery little action done
by euery part and sence

of the body or power
of the soule, but of such
works as are distin-
guished and separated
in them selves; but par-
ticularly and aboue all,
wee must not forget
those which wee feele
to please or displease
nature very much; for
it is thear (as they
say) whear the Hare
goeth away, and whe-
rin consisteth true ad-
uancement.

Note also, that though
allwayes hee ought so
to direct his intention
whensoever hee be-
ginneeth to doe or suf-
fer any thing, sayeng, I

176 *Of the Exterior will*
will doe or suffer this
(oh Lord) forthy will;
this is to be vnder-
stood of all thoose ty-
mes when hee is distra-
cted, and thinketh not al-
ready of the same will.
nor hath his spirit lifted
vp to God: and not w-
hen hee hath it so ele-
uated as it may happen,
especially if hee be di-
ligent, and the worke
be shorte and not dis-
tractiue of it self. For if
after such direction of
intention at the begin-
ning hee be diligent in
turning away his mind
together with his
eyes

The first parte. 177

eyes and other senses
from all exterior things
and fixing his spirit in
this will and diuine
pleasure, and be atten-
tiue only vnto God hee
may still remaine vni-
ted vnto him, vntill hee
take in hād some other
thing. Likewise, the
worke being soone
done, or els being
not distractiue, but ra-
ther drawing the soule
to deuotion and tow-
ards God, as in singing
hymnes or diuine ser-
uice; a man may haue
his mind still lifted vp,
which if so it be, I

178 *Of the Exterior will*
say not that hee direct a
new his intention ta-
king in hand a new
thing, but that hee so
still remaine with his
mind so eleuated vnto
God: for if hee doe
otherwise, hee should
rather descend lower
then be raised higher,
though (perhaps) this
case falleth not out
often, but that hee hath
his mind distracted and
the intention crooked,
or at least not so upright
but that the mind may
be more recollected,
and the intention mo-
re rectified. Neuer-

The first parte. 179
thelesse, a man must
not be scrupulous if
hee faile in this degree
and some others, as
though hee had com-
mitted some synne,
seing the desire hee
hath to practise this
Rule doth add no new
obligation.

~~~~~

*Of the second degree  
of perfect In-  
tention.*

## CHAP. IX.

**T**He second degree *Onely.*  
of this mysticall *2. de-*  
*gree.*  
P 2

180 *Of the Exterior will*  
Throne of pure inten-  
tion and diuine will is  
Only ( that is ) that this  
will be theyr only, sim-  
ple , and alone the end  
which moueth the  
mind to doe or suffer  
thething. which degree  
excludeth all other  
ends and intentions  
whatsoever ; and first  
the euill and malicious  
intentions as to doe  
the thing for pride,  
enuie , couetousnes,  
gluttonie &c. Secondy  
all imperfect ends and  
intentions , as to doe  
the thing for humaine  
respect , fauor of

*Faultes  
against  
this de-  
gree.*

*The first parte.* 181

men, selfloue, proper complacence, seruile feare, sensualitie, particular profit, and the like; and (in somme) all veniall synnes, and whatsoeuer is absolute of her owne nature imperfection. Finally, heerby is excluded not only the euill intentiō, and that which is of it owne nature imperfect but also that which is of her nature good, but cōparatiuely bad, namely compared with a better, as to doe penance, discipline, fast, to eschew the paines of

182 *Of the Exterior* will  
hell, to merit to be re-  
warded, to goe to hea-  
uen, and the like ; w-  
hich intentions though  
they be good in them-  
selves, yet are they not  
so, compared with the  
only will of God which  
is farre better ( as hath  
bein shewed ) and are  
therefore neer excluded.

Wherefore this de-  
gree and perfection  
especially appertaineth  
and is referred to the  
mortification of all our  
passions and affections,  
selfe loue , vntempe-  
rate desires , and all  
other imperfections; all

*The first parte.* 183

which as bad weedes  
springing vp in the fer-  
tile grownd of our  
good works, are roo-  
ted out with this fitt in-  
strument or degree of  
(Onely) and as croo-  
ked boughes shooting  
out of the straight tree  
of our intention, are  
cutt off with the sharpe  
sword of the *onely* will  
of God; the same being  
(as is said) a right rule  
to measure whether the  
line of our intention be  
drawne straight or no.  
Wherefore let the de-  
vout Reader take this  
for a generall and infal-

184 *Of the Exterior will*  
lible Rule, that when-  
soever in his worke he  
hath not this sole in-  
tention and *onely will of*  
*God* for his end with-  
out any mixture of  
other intention what-  
soever, it hath in it im-  
perfection be it neuer  
so secretly hidden, yea  
from the partie him-  
self; but as soone as this  
only will beareth sway  
and taketh entire pos-  
session of the heart, all  
darknes is discouered  
by the light therof, and  
all obscuritie of imper-  
fectiō is cast out by the  
shining brightnes of the



*The first parte.* 185

same. Oh how often  
are wee deceiued for  
want of this light! how  
straight thinke wee to  
be our intention! how  
holie our desire : how  
excellent our worke:  
how good an opinion  
haue wee of our selves!  
but as soone as this light  
cometh, downe must  
goe the Peacocks fea-  
thers seing now her fo-  
wle feet so soyled, and  
loaden with earthly af-  
fections, durtie passiōs,  
muddie proprietie, and  
swinish self loue; for  
so soone as this right  
Rule of Gods will is ap-

186 *Of the Exterior* will  
plied vnto our intentiō,  
wee see the crooked-  
nes of intēperance and  
disordinate desire the-  
rof. All the world goeth  
awry, because they will  
not by this Rule square  
their intertions, nor by  
this light examin their  
actions. In this point  
therfore let the deuout  
person labour, heerein  
let his whole studdie  
be, in this worke let  
him recollect and em-  
ploy all his forces, na-  
mely in thus examining  
his intention in all his  
affaires, for heerein con-  
sisteth all true spiri-

*The first parte.* 187  
tuall profit : this is the  
infallible fowndation  
in the beginning , the  
secure way in procee-  
ding, and the cōsūma-  
ted perfectiō in the end  
of all the Actiue life.

~~~~~

*The third degree of
perfect Intention.*

CHAP. X.

THE third degree
of this Throne *vvil-*
is , that this intention *lingly,*
be willingt; (that is) *s. De-*
that the work be done *gree.*
not only for Gods only

188 *Of the Exterior Will*
will , but also willingly , and with full consent , with a certaine repose, peace, tranquillitie , and spirituall contentment therin , that the soule may be made capable of the presence of God and influence of his holie spirit,
Quia factus est in pace locus eius ; His place and abode is in peace (that is) in the soule not disquieted with the noise of trouble some affections and contradicting passions , nor with the tract of contrary desires drawing her

Psal.
75.

another way.

By this degree ther- *Faultes*
fore of willingnesse and *against*
contentment, is exclu- *this*
ded and shutt out all *degree.*
sadnesse, heauinesse,
and vnwillingnesse in
doing, leauing vndone,
or suffering any thing
commaunded by any of
the lawes aboue said, of
what cause soeuer such
vnwillingnesse pro-
ceed.

Farther, this vnwil- *The*
lingnesse and cōtradi- *first*
ction may spring of di- *kind of*
uers causes, and name- *contra-*
ly of the thing cōmaun- *dition*
ded, as when it is *in*
doing

190 *Of the Exterior will*
the will base, abiect, and vile, as
of God to visit prisons to attend
the sicke, or doe the offices
of the house : also when
the thing is vnpleasāt,
sharpe, and bitter, as discipline,
abstinence, or fasting: likewise
when it is against our profit,
as restitution, hospitalitie,
or almesdeeds: and finally,
when it is against our worldlie
honor, as to support patiently
euill, spightfull, or slanderous
words, reproches, and all kind
of iniuries.

2. Againe, this Vnwill-
lingnesse may come by

occasion of the partie
that commaundeth,
as because hee is, or is
thought to be simple,
poore, or vnlearned:
that hee is his enemy
or at least not his freind
or hath done or spoken
some what vnkindly to
him.

Likewise it may come
in respect of the
tyme when hee should
doe the thing, as when
hee is commaunded to
doe it when hee would
rest, take his refection,
recreation, or doe some
other thing of his ow-
ne: or when con-

192 *Of the Exterior will*
trariwise hee hath a
mind to doe it and is
cōmaunded to repose,
eat , or rest from la-
bour, or should doe so-
me other particular
thing then that.

4. Also, this Vnwillig-
nesse may come in res-
pect of the maner of the
worke, as when it must
be done speedily, labo-
riously, and diligently;
or meekly , humbly,
and to his owne confu-
sion and to the abating
of his pride.

5. Finally, it may happen
in respect of the place,
as when it is publicke,

The first parte. 193

vnpleasant, loathsome.

By all these occasions

(I say) with the like,

this sadnes creepeth in-

to the worke when

wee doe the same,

though they all spring

of one only cause, na-

mely proper will ; and

must be remoued and

cast out by this degree

of (willingnesse and

contentment) remem-

bring that such is the

pleasure and will of that

soueraigne will wher

for his owne delight and

seruice created ours.

Moreouer, there is an

other kind of vnwil-

The 2.

kinde

of con-

tradi-

tion.

Q

194 *Of the Exterior will*
lingnesse in doing the
will of God which is
more secret, and pro-
ceedeth of causes lesse
known, but no lesse
contrarie to the same
will of God and degree of
(willingnesse) and the-
se causes are common-
ly couered with preten-
ce of pietie, as of prayer,
fasting, teaching, stud-
dyeng, preaching, and
the like; so that many
when by their superior
they are commanded
any thing which may
interrupt their exerci-
se, they doe it not wil-
lingly but vnwillingly
and with sadnesse, pro-

The first parte. 195

per will per suading the
that they were better
occupied before, and
blinding them so, that
they can not see how
much *Obedientia melior*
est quam victima, Obe-
diēce is better the sacri-
fices; nor knowe, that
though in themselves
such works be good,
yet are they nought
worth, done against
the will of God manife-
sted vnto vs by his la-
we, and the commaunding
or knowne intention
of the lawfull superior,
namely, so long as
hee commaundeth not

1. Reg.
11.

196 *Of the Exterior will*
against the same lawe.

The 3. A third kinde of vn-
kind of willingnesse ariseth
contra- from another cause yet
dition. more secret and vn-
knowne; namely, when
a man knoweth that
it is the will of God, and
also willingly taketh it
in hand, but vnwillin-
gly bestoweth his spi-
rit, his endeuour, and
tyme vpon it to doe
well and faythfully,
but turning his minde
from the same, casteth
it on God and his will
and so neglecteth
the worke, mak-
king it not so perfect

The first parte. 197

hee ought; which is a notable and most secret deceit; for, casting so his mind from the worke to the will of God, hee diuideth the said worke and will which are but one, making the worke one thing and the will another: and so when hee seeketh God but of the worke, hee seeketh him out of his will; and turning from the worke, hee turneth from his will, casting of his mind from the worke hee casteth it from his will, and (finally) going

198 *Of the Exterior will*
out of his worke hee
goeth out of his will
and pleasure, because
the worke is his will; and
though still hee doth
the worke, yet if it be
not willingly, hee doth
it not before god, whoe
seeth the heart, and iud-
geth according to the
will: and therefore how
much the more hee so
seeketh God, so much
the lesse doth hee find
him, because God is ne-
uer fownd by doing a-
gainst his diuine will;
but the more vnwillin-
gly hee doth that which
hee commaundeth, and

he more hee turneth
his interior eyes from it
as being wearie therof
he more doth hee a-
gainst his will, and by
consequence the lesse
hee findeth him. But
God is fownd only by
his will (that is) by
doing that which hee
commandeth; in his will
which is his worke; by
meanes of his will,
which is by meanes of
doing the thing which
hee willeth, and that
willingly and with all
our heart and all our stre-
ngth, as wee are bownd
to serue him with

Hier.
48.

2^d Cor.
9.

Ibid.

200 Of the Exterior will
all our heart and our
strength, not with slo-
wnes or fastidiousnesse
for *Maledictus homo qui*
facit opus Dei negligenter,
Accursed is that mā w-
hoe doth the worke of
God negligētly; nor yet
sadly, or (as it were) by
constraint, for *Non ex*
tristitia aut necessitate,
Not with sadnesse or
necessitie, but willingly
and with contentment,
Hilarem enim datorem
diligit Deus, For God
loueth a ioyfull giuer;
but (as is said) hee doth
not ioyfully the wor-
ke, whoe in doing it,

The first parte. 201

vnwillingly thinketh
therof: Hee doth not (I
say) willingly the will
of God whoe doing the
worke will not thinke
therof, but only of his
will, as though his wor-
ke were not his will,
or as if his will were
other then his worke;
fynally, as though his
worke and his will we-
re not one and the self
same thing: so that whe
to thinke of the will
hee will not thinke of
the worke, hee thin-
keth in deed neither of
the worke nor of the
will: and the soule

202 *Of the Exterior will*
that will be so out of
the worke to be in
God, is neither in deed
in God, nor yet in his
worke.

Let vs therfore lay
downe heer for a sure
grownd to build vpon,
for an infallible Max-
ime to resolue this mat-
ter, and for a shining
light to dissipat and dis-
solue this cloud (name-
ly) that when any wor-
ke presenteth it selfe to
be done, following the
Rules aboue said, the
same verie worke it
self, be it corporall or
spirituall, inasmuch as

The first parte. 203

it appertaineth to mee,
is the verie will of God,
and to mee is spirit and
life.

I say (the verie wor-
ke it selfe) to signifie
the thing done, and to
exclude all imagina-
tions of any other
thing, either in heauen,
or in earth, or in our
soule, excepting as that
thing it selfe is in our
soule. I say (both cor-
porall and spirituall)
that none may think
the corporall to be lesse
the spirituall; and
to touche the deceit
and common error

204 *Of the Exterior will*
heerin of many spiri-
tuall men, which doe
more willingly the spi-
rituall then the corpo-
rall, esteeming the one
kind more noble then
the other, and deeming
to find more life and
light in the one then
in the other; which
though it be true in re-
spect only of themsel-
fes, and good so to doe,
preferring the one be-
fore the other when a
man hath libertie to ta-
ke his choise: yet is it
otherwise when the
will of God interposeth
it self by meanes of any

The first parte. 205

obligation or cominā-
dement: for then it is ill
done, and a man decei-
ueth himself in prefer-
ring the spirituall befo-
re the corporall, obe-
dience being (as is said)
better then sacrifice. I
say (in as much as it
appertaineth vnto me)
to exclude the substan-
ce of the thing be it
corporall or spirituall
substance together al-
so with all her Acci-
dents, as the whitenes,
blacknes, and all kind
of colours : sweetnes
bitternes and all kind
of tastes : greatnes,

206 *Of the Exterior Will*
finallnes and all kind of
proportiōs; and finally,
all the qualities and ac-
cidents, as not being
this *will of God*, but as
it appertaineth vnto
mee (that is) in as much
as it ought to be in
my soule, as being
brought into the same
by the corporall po-
wers and five senses,
Nil est enim in Intelle-
ctu quod non fuerit prius
in Sensu, There is no-
thing in the vnderstan-
ding which was not
first in some of the five
Sences; which five Sē-
ces bring it into the

The first parte. 207

three powers of the
soule, Intelligēce, Me-
morie, and Will, which
keepe, retaine, and (as
it were) digest, worke,
and metamorphose the
same into another for-
me by taking away the
wayletherof, putting of
the corporall Image; ad
so bringing it to a pure
abstraction doth lodge
it in the essence of the
soule: Thus (I say) the
worke is in our soule,
ad thus it appertaineth
unto vs. Taking ther-
fore the worke in this
sorte, it is the verie will
of God, and to him

208 *Of the Exterior will*
that so doth it spirit and
life. For, thought there
be some darknes by rea-
son of the Image or ima-
ginatiō of the worke in
my spirit, yet is the sa-
me turned into light by
the seruour and light of
this diuine will, where-
by the soule seeth, nor
tasteth ought els but
God and his sweet will
and pleasure : and
how much more wil-
lingly the worke is do-
ne in this order (to
weet) in not diuiding
the worke and the will
but esteeming the verie
worke to be the

verie

The first parte. 209

verie will, so much the more cleerly doth the soule see this will, and perfectly enioy God; the worke that seemed corporall being so turned wholie into spirituall.

And note, that when I say one must not looke on the will of God but on the worke, my meaning is (as I haue said) that hee ought not to looke or behold the will a parte, as it is not : but as one and the self same thing with the worke, as it is: nor that hee should turne

R

210 *Of the Exterior will*
his spirit and affection
from the worke, but
contrarie wise fix it still
in the same, yet alwayes
as in this will.

Where is to be noted, that as some are in
this extremitie to turne
their mind from the
worke, and fix it on the
will of God: so are
they in farre greater
number which lean to
the contrarie, turning
their mind from the
will of God to fix it on
the worke: so that as
the one (which be spi-
rituall find not the
will of God because they

The first parte. 211

seeke it not in his wor-
ke: for the others (which
are the worldlings, and
vndeuous) doe not
the worke of God, be-
cause they seeke it not
in his will; for, as wee
doe but lie to God and
in vayne seduce our sel-
fes, in thinking to loue
his will and yet neglect
his worke; so doe wee
no lesse, when wee
thinke to doe his wor-
ke and yet neglect his
will.

It is therefore euident,
that to vnite both the-
se extremities, and
amend these twoe con-

212 *Of the Exterior will*
trarie imperfections,
the will of God (according to the aboue said
Maxime) must be ioy-
ned vith his worke, and
his worke , with his
wili, and neuer make
them twoe , but perfe-
ctly one and the self sa-
me thing : acknow-
ledging that the accō-
plishing of the worke,
is his verie will , and
that his will is the verie
accomplishing of the
worke, though the re-
formatiō of this latter
imperfection of doing
the worke without ha-
uing regard to the will

of C
the
ctu
re

T
per
tio
sur
ou
an
tha
red
to

The first parte. 213
of God, appertaineth to
the first degree of A-
ctuall remembrance.

~~~~~

*Of the fourth degree  
of perfect In-  
tention.*

# CHAP. XI.

**T**HE fourth degree  
of this Throne, or  
perfection of this intē-  
tion is *Certainty*, or *As-  
surance*, with which it  
ought to be munit  
and fortified, namely,  
that when one hath di-  
rected his intention  
to doe the worke for

214 *Of the Exterior will*  
the only will of God, hee  
assure him self that in  
veritie it is the will of  
God.

*Faults  
against  
this de-  
gree.*

By this degree and  
perfection of Assurance  
is excluded all doubts  
and hesitations, which  
because in this poynt  
they often intrude  
themselves, to the great  
preiudice of the true  
and faythfull practise  
therof, I will endeavour  
the resolute them, by  
declaring and taking  
away the causes whe-  
rof they spring.

*Th:  
first  
cause.*

The first cause then,  
wherof the se doubts

hee doe spring, is because  
in matters indifferent a  
māk noweth not whe-  
ther hee hath chosen  
that side which plea-  
seth God or not, in  
doing or leauing vndo-  
ne any thing: which ha-  
peneth because forget-  
ting his rule hee know-  
eth not how to discer-  
ne the matter, taking a  
wrōg meanes of discer-  
ning the same (to wheet)  
in wayghing the exte-  
rior thing, and conside-  
ring whether it be mo-  
re agreeable to God to  
leauē or doe it, to doe  
this or to doe that.

216 *Of the Exterior will*

*Remedy.*

For remedy therefore heer of, hee must knowe that this is not the meanes in things indifferent : but must iudge therof by an interior discussion, and not by the exterior thing, namely, by a view or examen of the intētion: which if it tēd directly to the will of God, hee hath in veritie chosen that which is his will, because in such indifferent things the worke followeth the intētion and not the intention the worke.

2.

*Cause.*

The second doubt is



*The first parte.* 117

in little matters, and  
proceedeth from the  
smallnes and little va-  
le wtherof, perswading  
some that God esteemeth  
not such things,  
sayeng ( as it were ) in  
them selves: God careth  
much for this or that;  
or, hath God need, or  
maketh hee accompt of  
these smalle things?

The remedie wherof  
is, to remember that as  
wee must not serue  
God only with a parte  
but with all our forces,  
so must wee not only  
doe some of our actiōs  
but all for him; and

*Remedy.*

218 *Of the Exterior* will  
therfore the little  
aswell as the great. Al-  
so, that God measureth  
the goodnesse of the  
worke not by the ex-  
terior valew but by the  
inward intention, and  
a little thing in our eyes  
may be great before  
God : For, like as the  
garment of russet em-  
broadred with gold and  
sett with, perles, is ri-  
cher then that of veluet  
without any ornamēt;  
the cloake lined with  
veluet is more costly  
then one of taffata lined  
with searge; so the least  
worke exterior with

*Simi-  
lie.*

*The first parte.* 219

perfect intention, is better then the greatest with an imperfect intention. Finally, the remedie of this doubt is, to remeber to what the Apostle exhorteth vs sayeng, *Omne quodcunque facitis in verbo aut in opere, omnia in nomine domini nostri Iesu Christi facite.* All whatsoeuer yow doe or say, doe it in the name of our Lord *Iesus Christ*: for, sayeng that all our workes should be done for God, hee excepteth not the least worke, ye include the least word.

*Coloss.*  
3.

220 *Of the Exterior Will*

*Aug.*  
*sup.*  
*Psal.*  
46.

And *S. Augustin* to this purpose sayeth, Thow doest prayse God when thow doest thy busynes.

3.  
*Cause.*

The third kinde of things wherof these doubts and this hesitation commeth, are things pleasāt and sensuall, as eating, drinking, recreations, and the like; because that being so agreable vnto nature and sensualitie some will thinke (perhaps) that they say not sincerely, but rather faine, and mocke (as it were) God, in sayeng

*The first parte.* 121

they doe them for his  
only will and to please  
him, feeling that it plea-  
seth theyr nature and  
sensualitie: which error  
proceedeth frō the euill  
custome wherunto a  
man hath giuen him-  
self, to doe such things  
only by the motiō, tract  
and impulsio of pleasu-  
re and sensualitie, with-  
out intention or regard  
had to the *will of God*:  
for , hauing contra-  
cted such a long custo-  
me to doe them so,  
to satisfie theyr insa-  
tiable and brutish,  
sensualitie , not lifting

322 *Of the Exterior will*  
vp theyr mind, nor loo-  
king vp to God no  
more then hoggs in the  
trowgh, they think  
such things should be  
no otherwise done, nor  
that in deed a man hath  
the power to rectifie  
the same, and to doe  
them for the will of God.

But to reforme this  
error, and dissipate this  
obscuritie, I refert the  
Reader aswell to the  
reasons aboue sayd  
against the secōd doubt  
as also to the expresse  
words of the Apostle  
sayeng: *Sine manducatis,*  
*sine bibitis, sine quid aliud*

1. Cor.  
10.

*facitis, omnia in gloriam Dei facite*, Whether yow eate or drinke, or doe any thing els, doe it all to the glorie of God: And S. *Augustine* sayth to the sowlle well ordered, Thow doest prayse God whē thow takest they refection, when thow doest eate, whē thow doest drinke; thow doest prayse him when thow doest repose in thy bed, thow doest also prayse him when thow doest sleepe.

The fourth and last <sup>4 C. m-</sup>sc. doubt and hesitation

224 Of the Exterior will  
proceeds from naturall  
things which seeme  
abiect , and wherof a  
man hath some shame.  
fastnesse.

For remedie against  
which hesitation and  
error , serue very ficly  
aswel all those reasons  
against the second and  
third doubts , as also  
these words of S. Paul  
which seemeth to tou-  
che the same , *Qua pu-*  
*1. Cor.* *12,* *tamus ignobilia mebra*  
*corporis esse , his honorem*  
*abundantiorem circunda-*  
*mus: & qua inhonesta sunt*  
*nostra , abundantio-*  
*honestate habet: that is to*  
say



*The first parte.* 225

say, Those partes which wee think to be the baser and most dishonest members of the bodie, wee couer and adorne with greater care and diligence; and those that are our most vnhonnest partes are more sumptuously decked: wherfore no mā in suche case ought to loose the presence of God, knowing that the Sonne beating on the dunghill, is no more obscured then when it shineth on the greene meddowe or fayre feild.

226 Of the Exterior will

~~~~~:~::~~::~~~~~~

Of the first degree of perfect Intention.

CHAP. XII.

*Cleerly
the 1.
degree.*

THE first degree of this Throne or perfection of this Intention is *Cleerly* (that is) that it be accompanied with a liuely fayth, namely that according as one knoweth that the worke so done is the will of God, so with a liuely fayth, and a cleer sight casting his eyes thereon, and firmly fixing them in

The first parte. 227

the same, hee steadfastly behold it as the same very will of God, which in deed in it self is no other but God himself. Hee must (I say) in spirit behold the worke, not as that worke, but as this will ; looking not on the thing exterior , but on the diuine pleasure interior , not as any thing created but as the will of God and God himself vn created: for though therin thear be something created , yet that is nothing in respect of him that

278 *Of the Exterior will*
is thear vn created, and
though thear be both
the one and the other,
yet wee must not see
both, but turne from
the one, and cōtempla-
te the other; because
that as it is created and
a humaine worke, it
bringeth no light, but
as it is vncreated and
the will of God, so ought
wee not to fix our spi-
rit on it as it is a hu-
maine worke, but as
it is the will of God; be-
cause our spirit can ne-
uer see the beautie,
light, and perfection of
the one, whiles it is

The first parte. 219

cloathed with the obscure Image of the other ; for though hee see by this light of the *will of God* , that hee must doe the worke exteriour or interiour which it requireth, yet must hee not fix his spirit in the worke but in this will ; for as none can see the light of this will which will not doe the worke, so none can see the same light which will only see the worke; but as the soule is well inspired to doe the worke by motion of that will , so is shee

230 *Of the Exterior will*
well illuminated when
fixed in this will, shee
seeth not the worke
as a worke, but as the
wil of God.

*Obie-
ction.
An-
swer.*

Heer yow will say,
if shee dehold not the
worke, how can shee
doe it well? I answer,
that I say not simplic
that shee should not
behold the worke; but,
that shee should not
behold it as the worke
but as the *will of God*:
for as it is his will that
shee doe the worke, so
is it that shee doe it not
as the worke, but as his
will; and therefore in

The first parte. 231

the worke must only
looke vpon his will.

But shee cānot choo-

*Obie-
ction.*

se (say yow) but be-
hold the worke in

doing it , though shee
doe what shee can to

the contrarie. I answer,

*An-
swer.*

that though shee can-
not choose but see the

worke , yet can shee
choose whether shee

will see it as the work
or as the will of God: na-

mely , by this degree of
liuely fayth : And if

shee doe what shee can
not to see the worke

as the worke , but to
fix herselfe only in the

232 *Of the Exterior will*
will of God, all the rest
of the worke which by
imagination or other-
wise remaineth in the
mind is the will of God
whoe so will haue it
and therefore as his will
shee must accept of it
and as such behold it
and so doing shee seeth
nothing but the will of
God. But of this hath
bein spoaken in the
third degree.

*Fault
against
this de-
gree.*

By this degree which
wee call Cleerly opera-
ting with liuely Fayt
is excluded all dull-
nesse or (as it were
sleepinesse or how net

The first parte. 133

of Fayth, which ordinarily heerin hindreth vs of much spirituall profit, and depriueth vs of great light and knowledge of God: by which dullnesse of Fayth I meane not a totall vnbeleiuing, as though one beleiued not that the worke so done with such direction of intention were the will of God, but I meane a certaine drowfines, slacknes and negligence of spirit in producing an interior act of the fayth which hee hath, wherby actually to be-

234 *Of the Exterior* will
hold and contemplat
the same as the very
will of God, and not as
any humaine operation
and worke of his owne
so that not practising
the fayth which hee
hath, nor extending the
same any farther then
to humaine operation,
nor lifting vp his mind
with full assurance to
his diuine will, it hap-
peneth that neither his
Intelligence is illumi-
nated by this cleer light
nor his will inflamed
by this burning loue,
nor his soule allured by
this perfect beauty, nor

The first parte. 235

enlarged by this gret-
nes, nor eleuated by this
highnes, nor innobled
by this maiesty, nor
(finally) viuiified by
this quickning spirit
of God : but for want
of practising that w-
hich he knoweth and
extending actually his
sayth to that which
hee beleiueth, liueth in
the penurie, pouerty,
and obscuritie of his
soule: so being like to
him that hath a sword
at his side, but for want
of drawing it forth let-
teth him self be killed:
or to him whoe hath

236 *Of the Exterior will*
a soueraigne medecine
in his shop, but for want
of applyeng the same
dyeth of disease : or fi-
nally , whoe hath pro-
uision sufficient in his
howse , and wyne
enough in his celler,
but for want of dres-
sing the one starueth
for hunger, and of dra-
wing the other dyeth
for thirst. But contra-
riewise by this degre
of viuacitie or liuelines
of fayth, by this actuall
seing , and fixed con-
templation and behol-
ding of this *will of God*,
all such miserie goeth

The first parte. 2:7
away, all such darknes
flyeth away, all such
obscuritie vanisheth
out of sight, and the
soule remaineth vnited
to his will and conioyn-
ed with God, illumi-
nated viuified, and ele-
uated in an vnspeaka-
ble manner.

~~~~~

*The sixt degree of per-  
fect Intention.*

### CHAP. XIII.

**T**HE sixt degree of <sup>Speedi-  
ly, the</sup> this Throne is Spe- <sup>sixt de-  
gree,</sup>  
edly ( that is, that this

222 *Of the Exterior* will  
intentio adorned with  
the foresaid five perfe-  
ctions be quickly dire-  
cted, not at the end of  
the worke, nor in the  
midst, but before

*Faultes* wee take the same in  
*against* hand. By which degree  
*this de-* is excluded all slownes  
*gree.* and slacknes of rectify-  
eng our intētion when  
wee begin to doe or  
suffer any thing: w-  
herby vntill our inten-  
tion be rectified wee are  
deprived some tymes  
of the profit and me-  
rit of the worke, as  
( 1 ) doing the same  
some tymes with some

*The first parte. 239*

will  
with  
re-  
ire-  
d of  
the  
fore  
e in  
ree  
nes  
fy-  
nen  
or  
w-  
en-  
are  
nes  
e-  
as  
ne  
ne

leſſe intention then  
for the only will of God  
and ſome tymes ( 2 )  
with no good intentiō  
at all, yea and ſomety-  
mes wee demerit and  
offend by the ſame, as  
( 3 ) doing or ſuffering  
it with an euill inten-  
tion, and to an euill  
end and purpoſe; and  
all for want of this  
diligence and ſpeedi-  
nes in directing our  
intention at the be-  
ginning, as this de-  
gree requireth.

Yet ifſo wee offend  
againſt this degree,  
wee muſt repaire the  
fault as well as wee can,

240 *Of the Exterior will*  
in directing our intention  
as soone as we remember  
our selves.

*A man* Moreouer, it is to be  
*fayling* noted, that a man may  
*in the* sayle or offend against  
*former* some of these degrees  
*degrees* which be last in order  
*must* and yet not against  
*neds* others which are prece-  
*fayle in* dent, as a man may be  
*the last* destitute of the greater  
*ter, but* perfection, yet not of  
*not* the lesser: but a man  
*con-* cannot sayle in any one  
*trarie-* of the first degrees in  
*wise.* order, without sayling  
in all the rest which fol-  
lowe, because one can-  
not lacke the lesser per-  
fection



*The first parte. 241*

fection without waning the greater.

And therefore our inclination by slownes may offend against this sixth degree of Speedines, being directed late, and towards the end of the work to the will of God, and yet may be furnished with the other five.

It may also with this sixth wayle in the fifth degree of cleernes by a sleepines of fayth, not beholding the worke as the verie will of God, and yet may be fortified with the other foure.

T

242 *Of the Exterior will*

As it may also with the sixt and fift degree fayle in the fourth of Assurance by hesitation, not firmly beleiuing that the worke done with the intention heer taught is the verie will of God, and yet may be furnished with the other three, and so of the rest.

But contrariewise our intention can not fayle in any of the degrees which are first in order, without fayling in all which follow: for it can not offend against the fift without

*The first parte.* 243

offending against the  
sixt; nor against the  
fourth without offen-  
ding against the fift and  
sixt; and so forth vnto  
the first degree, which  
if it fayle, all the rest  
doe likewise fayle: so as  
yow may see, thear is  
more danger and losse  
to fayle in the first then  
in the last.

Now, if a man be fal-  
len into any one of the-  
se defaults in the be-  
ginning of the worke,  
hee must not perscuer  
and cast all away, but  
rather remember the  
common sayeng, Better

244 *Of the Exterior will*  
late then neuer ; and so  
at least in prosecuting  
or finishing the worke,  
hee must rectifie his  
crooked intention by  
these degrees , and by  
the straight line of  
Gods will loue , cut-  
ting of euerie imperfe-  
ction by the particular  
degree against which it  
millitateth.

*Dewoc.*  
*cupatio*  
*during*  
*the wor*  
*ke.*

And heerein a man  
ought to employ all his  
spirit and diligence, all  
his care and vigilance  
during the worke, exa-  
mining and purifying  
his intention by these  
degrees, and to take

*The first parte.* 245

heed if all be therin cō-  
prehended, or whether  
for want of any of  
them it be contamina-  
ted, with any spot of  
selfloue obscuring her  
beautie, or vayled with  
any clowd of proper  
will couering her ra-  
dious splendour; which  
*examen* and rectificatiō  
of intention is so good,  
so excellent, and so  
profitable an occupa-  
tion of the mind, that  
I wissh and desire all  
that practise this exer-  
cise to employ them sel-  
fes wholly therin ? as  
being of all others the

T 3

246 *Of the Exterior* will  
most direct, short, and  
readiest way to all per-  
fection, leading vs ( as  
it were ) by the hand  
to the knowledge of  
our selves , and dis-  
playeng all our hidden  
self loue, bewrayeng  
all our secret passions,  
layeng open all our in-  
closed affections , and  
poynting out as with  
her finger all our vn-  
known imperfections.  
And for want of this  
continuell occupation  
of our selves in our inte-  
rior , for lacke of this  
due examination of our  
intention, and vigilant

*The first parte.* 247

watch ouer our heart,  
it harboureth many  
passions iudging them  
to be inspirations, yeild-  
deth to many affectiōs  
thinking them to be  
holie actions, is filled  
with self loue esteem-  
ing it the loue of God  
and ( finally ) doth the  
will of the old man, yet  
beleiuing it is the disire  
of the new. In which *Nor*  
examination of our in-  
tention I admonish this,  
that no man trust him-  
self, and beleue his first  
sight or inspection in-  
to the same, nor think  
that all goeth well if at

248 *Of the Exterior* will  
the first hee see nothing  
amisse, because this co-  
meth for the most part,  
not for want of fault  
but of light, nor for  
lacke of abundance of  
self loue or proper will  
to be discouered, but  
for want of knowledge  
and a sharpe sight  
wherby to discern it,  
which sight and light  
hees shall (doubtles) ha-  
ue, whoe still will re-  
maine in his interior:  
for, as hee that cometh  
from abroad out of the  
Sunne into some ob-  
scure place or chāber,  
seeth, nothing at the

*Similie*



*The first parte.* 249

first, but if hee remaine  
there a while hee seeth  
whatsoever is therein;  
so the mind that co-  
meth from abroad, and  
from exterior affayres  
into the interior or in-  
ward closet of the sou-  
le seeth nothing therein,  
but stayeng there a w-  
hile, discovereth what-  
soever lyeth hidden im-  
perfect: Loe then the six  
degrees of this mysticall  
Throne.

~~~~~

*How to continue this pu-
ritie of Intention.*

CHAP. XIV.

HAuing ascended
by order all the
degrees of the Throne,
we must now con-
sider her topp and
seate of stable Perse-
uerance, wherein this
great *Salomon* sitteth ad
reposeth; and hauing
seene how the mind is
fixed in the only will of
God, wee must know

The first parte. 251

how it may preserue
therin; which to effect
there be twoe wayes
and meanes, the first w-
herof is for Beginners
the other for those w-
hich haue made some
good progresse, though
(if diligent endeuour
supplie the want in Be-
ginners) both they and
the others may vse both
meanes, as their deuo-
tion shall serue them.

The first is practised
by diuers internall acts
of the mind, as first by
an act of ~~all~~iall fea-
re or ~~profow~~ reue-
rence of God seing

*Twoe
meanes
to con-
tinue
the pu-
rified
Inten-
tion.*

*Y.
Mea-
nes.*

252 *Of the Exterior will*
himself so neer vnto
him, so illuminated by
his presence, so enuiro-
ned with his splendour,
and (as it were) on eue-
rie side cōpassed about
with the bright beames
and illustration of his
diuinitie.

Some tymes by an
abyssall Humilitie and
abasing of him self,
seing his miserie hono-
red with the actuall as-
sistāce, and his indigni-
tie accōpanied with the
true presence of God
and so rightly criēg out
with S. Peter sayeng,

Luc. 3. Exi a me quia homo pecca-

The first parte. 253

or sum (Domine) Depart
from mee (ô Lord)
because I ame a sinfull
man.

Againe, by a great
admiration, seing God
to cooperate so fami-
liarlie with him in that
which hee doth.

Likewise, by an ex-
treame Ioy and exulta-
tion of heart, seing him
self made the liuely in-
strument and temple of
God.

In like maner, by a
sweet and amorous in-
clination towards the
celestiall Bridegroom,
tasting his great cle-

254 *Of the Exterior will*
mencie and goodnes.

Farther, by an inward
Iubilation and heartie
ioy in the soule, percei-
uing her self to be deli-
uered from the seruitu-
de of her self, and set
free from the bondage
of proper will.

Moreouer, by a totall
resignation and deliue-
ring vp of the soule into
the hands of her spou-
se to enioy him more
fully.

Againe, by acts of
perpetuall Abnegation
of him self, as hauing
fownd by experience
the perfect cōsolation,

The first parte. 255

and happie fruit which
immediatly springeth,
and infallibly cometh
therof.

Also, by a true An-
nihilation of him self,
proceeding from the
propinquitie and neer-
nes of the Allmightie
and infinit essence of
God.

In like sort, by holie
and heauenly desires,
wishes, and suspires,
to be allwayes conuer-
sant in heauen; seing
now the chaines of his
proper will to be bro-
ken which tied him so
before vnto the earth.

256 *Of the Exterior will*

Finally, by a most intimate Loue of God, feeling the ardour and sweet burning flame of his diuine loue.

And to conclude, by an Attention to the straight vnion already made betwixt God and the soule by vnitie of their wills in the worke, entertaining, nourishing, and chearishing the same vnion by diligently hearing, willingly obayeng, and ioyfully following the tract of the same spirit of God.

2.
*Mean-
nes,*

The second and mo

will
most
God,
r and
me of
de, by
o the
ready
d and
tie of
wor
nou
earis
on by
g, wil
and
g the
spirit
d mo
r

re essentiall meanes to
conferue entier the pu-
re and perfect inten-
tion, is to make an ex-
propriatiō of the wor-
ke (that is) that w^h en a
man hath so rectified
and purified his inten-
tion according to these
degrees, hee ought to
put of (as it were) the
worke both exterior
and interior, as not
being his owne, but
knowing that (in veri-
tie) after such rectifica-
tiō it is not his will that
doth the worke, but
the will of God; nor his
spirit, but the spirit of

258 *Of the Exterior will*
God; and by consequence that it is not himself but God that doth the same, hee being only the meer Instrument (though free) nay nor that Instrument neither as of him self, but the same giuen him by God: and therefore (I say) hee ought to esteeme, and firmly behold the verie worke so done, as the verie will, operation, and spirit of God, as hath bein touched in the fourth degree. And not only the soule must so esteeme and behold

The first parte. 259

it as the verie will of God
but also (all other
things set apart) must
adheare therunto , and
with all her power re-
maine recollected the-
rin; so that being who-
lie established and im-
moueable settled in the
same, keeping forth all
bruit and noise of the
world, ad all clowds of
passions and distracting
thoughts, shee shall dis-
couer this light of hea-
uen in a quiet ad profo-
wnd silēce, and tast this
verie life, and viuifieng
spirit of Gods will in
great abundance.

Note.

We hear must be noted that wee say (hee must behold the worke as the verie will of God and not that hee behold the said will in the worke) and that to eschew many errors, blindnes, and deceipts, which proceed from such kind of speach and practise.

*The
first
error.*

For first, when wee say that wee must behold God or his will in our worke in or our intention; it is so conceiued and vnderstood, as if one should behold the same will as contayned

and inclosed in the
worke, as in some ves-
sell, place, space, or cir-
cuit corporall, imagina-
tie, or intellectuall; hee,
or his will hauing nei-
ther place nor situatiō,
as contayned therein.

Secondly, in so sa-
ying, diuers doe ende-
uour to see or consider
the will and the worke
both together, and
not the will of *God* only
and alone; and so (in-
deed) the soule cannot
know nor tast the li-
uely will of *God*; for
it being spirit and li-
fe, it is impossible

262 *Of the Exterior Will*
that shee should be capable therof in any perfection, whiles shee is filled and possessed with the worke be exterior or interior, but when shee taketh the verie worke for the verie will.

3. Thirdly, by such an imagination of seing the will of God in the worke or in the intention, is hindred the unio with the same will, as making the will one thing, and the intention another.

4. Finally, when so wee consider or contem-

The first parte. 263

plate God or his will
in our work or inten-
tion, the same worke
or intention is the prin-
cipall object of our cō-
templation or spirituall
sight, whereas (indeed)
it should be the only
will of God.

For these causes
therefore I say not that
wee must behold the
will of God in our wor-
ke or intention, but I
say wee must behold
the worke or intention
as the verie *will of God*,
which is God himself,
whoe by his presence
doth anihillate in this

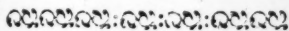
264 *Of the Exterior will*
respect both the worke
and intētion or will of
man ; not that indeed
they are nothing (ha-
uing alwayes their es-
sence) but that they a-
re so little that in com-
parison and the presen-
ce of God they are no-
thing: and though they
be something, yet must
they not heer be seene
as such , but as no-
thing , because though
in it self the worke be
something, yet consi-
dered in the will of God,
it is nothing, but euen
the same will of God
into which it is trans-

formed, and so of death and darknes is made life and brightnes and that which in it self was corporall, in the will of God is made spirituall.

Wherefore, so taking the worke whether exterior or interior, not as his owne, but as the verie pure will of God without any hesitation, excluding all other thoughts and distractions, let the soule fix her self in the same with all her forces with al simplicitie, constancie, veritie, and

266 *Of the Exterior will*
viuacitie of fayth ; let
her adheare therunto,
inclose , plunge , and
transforme her selfe
therinto , being her
light , life , peace , and
ioy , her center and re-
pose ; as being her rule
and perfectiō , her trea-
sure and richesse her
beginning and end ; and
so shall shee accōplish
the continuation of
these six degrees of per-
fect Intention , and by
stabilitie of perseuerā-
ce shall establish in her
self this seat , and shall
make great king *Salomon*
her celestiall spou-

The first parte 267
se sweetly repose the-
rin.



*How the celestiall Bride-
groom and his spouse
in their Dialogue in the
Canticles make men-
tion of this seat or spi-
rituall Throne with
her six degrees.*

CHAP. XV.

OF this Throne
with her six my-
sticall degrees is made
mention in the Canti-
cles of *Salomon*.

I.
Ac-
tually.
Cant. 8

For, of the first of Remembrance is spoken, when the celestiall Bridegroom sayth to his spouse, *Pone me ut signaculum super cor tuum ut signaculum super brachium tuum*, Put mee as a signet vpon thy heart, and as a signet vpon thine arme: for, a signet maketh impression, and impression signifies Remembrance against Oblivio; by the heart is meāt the intētion or affectiō; by the arme the action; the heart and the arme together doth signifie the actuall intention.

The first parte. 269

When then the bride-
groome sayth to his
spouse that shee im-
print him as a signet,
hee will haue her to
be mindfull of him:
when hee sayth to her
that shee print him in
her heart, hee desires
that shee remember
him in her affection or
intention: and when
hee wisheth her to im-
print him also on her
Arme, hee will haue
her in her intention
to haue an actuall Re-
membrance of him;
which actuall Re-
membrance is this first

270 *Of the Exterior will*
degree called *Actually*.

2.
Only.

Cant. I

& 3.

The second degree which is *Only*, is toucht when the Bridegroom speaking to his spouse sayth vnto her, *Oculi tui columbarum*, Thine eyes are like vnto the eyes of doves; for by the dove is signified the soule; by the eyes of the one, the sight of the other; and by the simplicitie of that, the simple sight of this. Now, the sight of the soule is her intention which is simple when it is not double; and it is not double when it

hath not twoe obiects,
the Creator and the
Creature but one alone
(to weet) the Creator,
for then the intention
is simple when it hath
for her sole and simple
obiet God only.

The same is signi-
fied when hee sayth,
Vulnerasti cor meum (so-
rorme sponsa) vulnera-
sti cor meum in vno oculo-
ru tuoru, Thow hast wo-
winded my heart (my
sister, my spouse) thow
hast wounded my
heart by one of thine e-
yes for, the soule hauing
twoe eyes or sights, the

Cant. 4

272 Of the Exterior will
one seing the Creature,
the other the Crea-
tor, shee seemeth ex-
ceeding fayr in the
presence of God, when
hauing put out that
shee seeth only with
this; For then shee we-
ndeth his heart with
her loue. Of this only
intention and simple
eyesight our Sauiour
speaketh, when hee
sayth, *Si oculus tuus sim-
plex fuerit, totum corpus
tuum lucidum erit*, If thi-
ne eye be simple, all thy
body shall be light some
Of the third degree
which is (willingly) is
made

Matte

6.

3.
willingly
Cant.

5.

The first parte. 273

made mention when
the spouse sayth, *Pessu-*
lum ostii mei aperui dile-
cto meo , I vnbolted
my doore to my welbe-
loued; for, which is this
bolt which barreth our
doore against our
Saviour but our pro-
prie will? and how is it
taken a way but by the
enunciatio therof for
the will of God? and w-
hen is it takē away wil-
lingly, if not when the
soule doth it herself?
When then the spou-
se sayth that herself vn-
bolted her doore to her
welbeloued, her mea-

274 *Of the Exterior will*
ning is, that renouncing
herself shee did willin-
gly the will of God, and
not by constraint. The
same are wee giuen to
vnderstand when shee

Cant 4 sayth, *Vadam ad montem*
Myrrha, I will goe to
the mountaine of myr-
rhe: for, by bitter myr-
rhe is represented vnto
vs the bitternes of Ab-
negation, to doe the
will of God: by the
Mountaine, the iubli-
mitie of this Abnegatiō
elevationg a man aboue
himself in God, as is
said, *Sedebit solitarius &*
tacebit. quia leuauit se su-

The first parte. 275

praise, Hee shall remaine solitarie and be silent, because hee hath lifted himselfe aboue himselfe. By that which is said that she wēt, is signified that it was freely and of her owne good will, without any constraint repugnance, or sadnes, so willingly renouncing herselfe for the will *psal.* of God as hee whoe said 33. *Voluntariè sacrificabo tibi*, I will offer sacrifice vnto the willingly.

The fourth degree ^{4.} *Assu-* which is (Assuredly) is *realy.* touched by the spouse

Cant.

7.

when shee sayth , *Ego dilecto meo, & ad me conuersio illius* , I belong to my welbeloued , and hee turneth himself towards mee : for , by the first part of this sentēce shee comprehendeth all the degrees before rehearsed , and by the other shee toucheth this degree of Assurance: for in sayeng (I appertaine to my welbeloued) it is as much as if shee said, I haue purified my soule and intention, eleuating and addressing it vnto him actually without obliuio

only, without any
 other end, and willin-
 gly, without sadnes,
 and so I ame wholly his
 he entirely possesseth
 mee, hee hath takē mee *Apoc.*
 for his owne, *Sicut sponsa* 21.
sā ornatam viro suo, As a
 spouse adorned for her
 bridegroom: and as
 I ame his, so recipro-
 cally his conuersion is
 vnto mee: as I ame his,
 so likewise is hee mine:
 for the same internall
 acts which make mee
 his, make him also
 myne: as the bond or
 lawe of loue doth giue
 mee vnto him, so doth

278 *Of the Exterior* will
it giue him vnto mee:
and as by the other de-
grees hee hath assuranc-
ce of mee, so by this w-
hich necessarily fol-
loweth them, haue I as-
surance of him. Behold
then wherfore I say, my
that Assuredly I belong
to my welbeloued, and
that his conuersion is
to mee: which I know,
not only assuredly wi-
thout hesitation, but
also see cleerly without
sleepines of fayth, w-
herby I knowe him and
see him, which is.

^{s.} The fift degree to fire
Cleerly which I did so ardently mi-

The first parte. 279

aspire, which I so long Cant. 1
tyme desired, and often
demaunded of my spou-
se sayeng, *Indica mibi*
quem diligit anima mea,
ubi pascas, ubi cubas in
meridie, O thow whom
my soule doth loue, de-
clare vnto mee whear
thow doest feed, whear
thow doest repose at
Nooneday (that is to
say) in the ardour and
liuely flames of loue
and meridian light, w-
hear by vnion with him
I may be inflamed and
burned with his diuine
fire, lightned and illu-
minated with his celest-

280 *Of the Exterior will*
ciall splendour. I say
(where doth hee repose)
for the great quiet-
nes which hee hath
in my soule , when hee
is thear by my absence,
and maketh his aboad
thear by my abnegatiō,
for it is then that hee
reposeth thear as in his
bed of which is said.

Cant.

3:

En lectulum Salomonis
sexaginta fortes ambiunt,
Behold , threescore
strong men which cō-
passe about *Salmons*
bed : this bed being
no other then my
heart : for, hee is *Dens*
cordis mei the God of my

Psal.

71.

The first parte. 281

heart, and *Deus in me*. Psal.

dio eius non commouebi. 45.

tnr, God shall not be
moued from the midst
therof: ad, to make mee

attaine to this happy
estate, and to the
haight of these degrees,

En dilectus meus loquitur

mibi, Behold, my wel-
beloued speaketh to

mee, and maketh mee

hasten, inuiting mee

often, and incessantly

distilling thes sweet

words in the eare of

my soule.

Surge, propera (amica

mea, formosa mea) &

veni. Arise, hasten (my

Cant.

2.

6.

Spee-
dily.

Cant.

2.

282 *Of the Exterior will*
deare , my beautifull,
and come. In which
gratious inuitation hee
calleth mee sweetly to
his familiarities , and
will haue mee come vn-
to him : and to that
end , first hee wisheth
mee to arise (to weet)
frō the base and abiect
condition of my cor-
rupt nature by these de-
grees afore sayd : after-
wards, that I doe it spee-
dily , because they goe
not to him, which goe

Ambr. With drowfines or ile-
hom. in wnes, for *Nescit molimi-*
Luc. *na tarda sancti spiritus*
gratia , The holy ghost

loues not the slacke
operatiō. And therefore
the mother of God ha-
uing conceived him,
representing the soule
which by inspiration
doth the same, *Abit in luc. 1.*
montana, went vnto
the mountaine, which
is Iesus Christ, in per-
fection, *Cum festinatione*,
speedily, which is the
sixt and last degree.

And that wee may *The*
not think that shee *seas of*
hath forgotten the *conti-*
seat of this thron- *nua-*
ne, which is the *tion.*
continuation of all
these degrees, whear

284 *Of the Exterior will*
shee maketh her spouse
repose after hauing fo-
wnd him so happily,
behold what shee sa-
yth, *Tenui eum, nec di-*
mittam donec introducami
in domum matris meae, in
cubiculum genitricis meae,

Can. 3 I haue caught him, and
will not let him goe,
vntill I bring him into
my mothers house, and
into her chamber w-
hich brought mee forth
I haue caught him, (to
weet, by the six inter-
nall acts and degrees
aforesaid) and will
not let him goe (by
my negligence and

The first parte. 285

coldnes) but will keepe him with great vigilance, and will cherish him by intimate affection and ardent loue, vntill I bring him into my mothers house (the churche, by vertuous life, good example, or preaching) and into her chamber which brought mee forth (namely, into my particular Order, by a religious life and celestiall contemplation) and so cherishing him dayly in my soule, I will make him repose on this seat of Conti-

286 *Of the Exterior* will
nuation, and I shall
prepare this Throne,
with the six degrees for
my true king Salomon,

Tab. 38

*Quem laudant simul astra
matutina*, Whom the
morning stars together
do praise: Lo how this
holie soule speaketh
for the instruction,
consolation, and en-
couragement of others
which are not as yet so
perfect and so farre ad-
uanced.

Neither ought any
man to think that wee
put or constitut too
many degrees in this
intention; because that

*Why
these
six de-
grees be*

The first parte. 287

euē of it self (being ^{beere}
perfect) it hath them ^{putt}
all , and that without ^{downe.}
them it can not be per- ^{i.}
fect : though in lieu of *Cause.*
their being thear *impli-*
ciē or obscurely , wee
haue declared them *ex-*
pliciē and more cleerly,
to the end wee may
well and perfectly dis-
cerne of our interiour,
which is the point of
greatest importance of
all , and for want of w-
hich , verie spirituall
men often remaine in
darknes : seing also
(2) they bring so gre-
at profit and light, ele-

288 *Of the Exterior will*
uating the soule to
such a high degree as
may appear by what is
about said in this chap-
ter : seing finally (3)
though wee haue us
distinguished them,
the better to discerne
of the said intétion, and
to examin the same
therby, yet notwith-
standing by one only
feruent and vertuous
act, they be all effected
and brought forth to-
geather : and that with
the same facilitie and
no otherwise, then if
wee had not distingui-
shed them.

How

How all mortifications

and vertues and the
true imitatio of Christs
life and passiō, are per-
fectly practised by this
rule and exercise.

CHAP. XVI.

Concerning the
mortificatiōs and
vertues, and likewise
touching the imitation
of our Saviour in his
life and passion (which
are so necessarie as wi-
thout them in vaine a

Y

290 *Of the Exterior will*
man aspireth to spiri-
tuall life) as the breuitie
of this abridgement
doth not permit to tre-
at of them directly, but
onely indirectly; so is it
not necessarie, seing
they are cleerly seene,
and most perfectly pra-
ctised in this will of God;
which though it be ma-
nifest by the second
chapter, declaring how
all perfections are hee-
re contained (euerie
one whereof containeth
all mortifications and
vertues) yet for bet-
ter satisfaction of al-
men that would follow

*Demo-
strat.ōs
by exā-
ple.*

The first parte. 291

this rule, it seemeth not amisse to shew it by examples.

Whosoever then is greivously and iniustly persecuted, and suffering teth and patiently endureth the same according to the foresaid God's documents of the will of God: whoe would haue it so; such a one shall mortifie the passion of enuie, and practise the vertue of patience, and imitate our Sauour, whoe in like persecution had like patience.

Likewise, hee that

202 *Of the Exterior will*
being mocked and with
outrageous speeches re-
uiled, and keepeth silē-
ce for this only will
and pleasure of God;
shall mortifie the passiō
of anger, practise the
vertue of meeknes, and
imitate our Sauour,
whoe when hee was
blasphemed and moc-
ked of the Iewes beha-
ued him self in like
manner.

30 So also, hee that was-
heth the feet of some
poore Pilgrim or of his
brethren (as the custo-
me is in religious hou-
ses) with this pure

The first part. 323

intention; hee shall mortify the vice of pride practise the vertue of humilitie, and imitate our Saviour, washing the feet of his Apostles.

Againe, whoe for the only pleasure of God prayeth for those that doe him open iniurie, and seeke his death; shall mortify the passion of Reuenge, exercise the vertue of charitie, and imitate our Saviour, whoe prayed for those that persecuted him and put him to death.

Y 3

5.

Moreouer, hee that with this only end and motiue of *Gods will*, answereth not when hee is fallſly accused (discretiō alwayes presupposed) shall mortifie self loue, practise the vertue of silence, and followe heerin *Iesus Christ*, whoe answered nothing to the false witnesſe brought in against him.

6.

I might bring infinite other like examples to this end, but wee will conclude with this which comprehendeth

all others; namely that
whensoever a man ac-
cording to this Rule,
doth any thing disa-
greable to sensualitie
or affection, and lea-
ueth any thing pleasant
or agreable to the same
for to doe the will of
God hee mortifieth the
proper will, practiseth
the vertue of Resigna-
tion, and imitateth our
sweet Sauour whoe
said, *I come not to doe
myne owne will, but the* Ioan. 6
*will of my father whoe
sent mee.*

Behold then, how it

296 Of the Exterior will
appeareth that when-
soever a man doth pra-
ctise this exercise or ru-
le of life, hee perfectly
practiseth therewithall
the mortification, ver-
tue, and imitation of
the life and passion of
our Saviour *Christ*, w-
hoe in all things
sought to doe the will
of his father.

Twoe
things
in gene-
rall in
the life
of our
Sa-
viour
to imi-
tate.

Where is to be no-
ted, that in the said li-
fe and passion of our
Saviour are twoe
things (to weet) the
paines or torments
which hee suffered, and
the end wherefore hee

The first parte. 297

suffered them; namely,
to doe the will of his
father; both which wee
ought to imitate as a
paterne and example of
our life, himself sayeng,

Exemplum dedi vobis, I
haue giuen yow an ex-
ample: and if it had not
bein to haue giuen vs
an example, what need-
ded hee to haue suffe-
red so much, seing one
only droop of his blo-
od, yea his only will
had bein sufficient to

haue redced vs.
Now, of these twoe
things some want the
one, and some the other.

*Some
say'e in
the one,
and so-
me in
the o-
ther.*

298 Of the Exterior will

As for those that want
the first (namely) suffering
with *Christ*; I wish
them to heare the wor-

I.
1. Pet.
2.

des of *Saint Peter* say-
yeng, *Christus passus est*
pro nobis, vobis relinquens
exemplum vt sequamini
vestigia eius, *Christ* hath
suffered for vs, leauing
to yow an example that
yow might followe
his stepps; and of *S. Paul*-
le, *Si compatimur, & con-*

Rom. 8. *glorificabimur*, If wee
suffer togeather, wee
shall also be glorified
togeather: and likewise

1. Ioan.
2.

of *S. Iohn*, *Qui dicit*
se in ipso manere, de-

bet sicut ille ambulauit & ipse ambulare, Whoe sayth that hee remaineth in him, ought to walke as hee hath walked. As for those which sayle in the other (to weet) in hauiuing that intention of the only will of God, in that they doe or suffer, they must knowe that they are not so perfect imitators of *Iesus-Christ* as (perhaps) they thinke, though they doe or suffer much, because they want one of these twoe things of his imitation (namely) the end

300 *Of the Exterior will*
and intention, which is
without comparison
the cheefest of the
twoe; and so they follow
we the exterior works
of his body, but not the
interior acts of his sou-
le ; and conformed
themselves to the exte-
rior humanitie, but not
to the interior , nor
to the diuinitie, partie
doing or suffering that
which hee did or suf-
fered , but not as
hee did or suffered, en-
during in some sort
with the Sōne heer on
earth , but not for the
will of the father which

is in heauen, because
they haue not this end
of Gods will, which is
so excellent that the
Angells haue no better,
nor any other end then
that; and is such that it
maketh not only our
prayers and painfull
works or sufferings a-
greeable to God, but al-
so our works that be
pleasant and delightfull
(as is aboue said) being
done sincerely wi-
thout all fayning for
this end and intention.

Wherefore when any
hard thing presenteth
it self to be done or

302 *Of the Exterior will*
suffered, let a man doe
or suffer the same for
this diuine will; and so
hee shall cloath himself
with the Passion of our
Saviour, as being the
same verie will in such
things difficile; and
shall perfectly imitate
him in both the sayd
poynts of suffering, and
of the true end of suffering.

will
ndoe
e for
nd fo
msell
four
g the
such
and
itate
sayd
and
affe-

*A particular meanes for
Beginners how to en-
ter into the practise of
this rule, and how a
man may keepe him-
self therein, and greatly
fructifie and goe forw-
ard in the same.*

CHAP. XVII.

BUT because this
rule and exercise
consisteth cheifly in
interior practise, and
in the discerning of
the motions of

304 *Of the Exterior* will
our heart, which are
hardly discovered at
the beginning; and be-
cause through slowness
and forgetfulness as well
the Beginners as others
let passe much tyme,
yea sometymes many
howres of the day wi-
thout practising the sa-
me: Therefore as well to
open the way to Begin-
ners and to make them
an entrance to the pra-
ctise thereof, as also to
excitate the slacknes,
and help the forgetful-
nes of others, I will in
fewe lines lay downe
some particular meanes

where

The first parte. 305

wherin all may profita- *Means*
bly exercise themsel- *to enter*
ses, as leading the be- *and*
ginners (as it were) by *con-*
the hand, to the true *nue in*
knowledge of their *this* *practise*
heart and interiour,
and to the perfect pra-
ctise of the same exer-
cise, putting both them
and the others in mind
of their dutie and fide-
litie, inciting and spur-
ring them forward to
the faythfull practise
therof.

Let him therfore that
practiseth this Rule lay
downe a taske euerie
day, binding him-

206 *Of the Exterior will*
self therto, not by the
band of any kind of
synne mortall or ve-
niall; but by a full and
resolute purpose to
mortifie, and renounce
himself for the will of
God some certaine ty-
mes, as thrice, fve, or
ten tymes, according
to his feruour and de-
uotion; which abnega-
tions or mortifications
shalbe taken or practi-
sed by any sence, facul-
tie, or power either of
body or soule: Of the
body, as by the fve sen-
ces, seing, hearing,
smelling, tasting, and

*Practi-
se vpon
the 5.
Senses.*

The first parte. 307

touching; by doing or
suffering that which is
contrarie or vnpleasant
to the same: as when
hee desireth to see any
curious thing, behold
any beautifull person,
looke on any delight-
full place, as pleasant
gardins, faire castles
sumptuous and costly
buildings; or (finally)
any other thing grate-
full to the sight; yea,
and when hee desireth
curiously to cast his
eyes this way or that
way, wherby hee is di-
tracted from thinking
of God: in all which

308 *Of the Exterior will*
cases hee ought to
mortifie his sight by re-
nouncing therein his
will for the only will of
God.

In like maner, when
hee desireth to heare a-
ny pleasant musick,
sweet instrument, de-
lightfull song, curious
and strange newes and
reports, and what-
soever is agreeable to
the eare.

Also, when hee
would tast some deli-
cate meats, delicious
drinkes, pleasant fruits
or whatsoever hee find-
eth to be delightfull to

the tast, though in it
self the thing be not
pretious or rare.

The like wee say
touching smelling, to
which a man ought to
denie all perfumes, and
other extraordinarie
pleasant things.

In all which cases
(I say) a man may ha-
ue matter and take oc-
casiō, oftē in the day to
renounce himself for
the will of God, in lea-
ving the pleasure of
such things according
to the Rules aboue
said; offering them vp
willingly as a sacrifice

Psal.

54.

310 *Of the Exterior will*
to God, sayeng with
the Prophet, *Voluntarie*
sacrificabo tibi, I will vo-
luntarily offer vp sacri-
fice vnto thee.

And the same wee
say of the things which
are contrarie to the
said senses (namely)
which be vnpleasant to
be seene, disagreeable to
the eare, noysome to
finell, vnfaurie to
tast, rude and austere to
touche. And to this
purpose our father S.
Francis sayd, that hee
was so dayly conuersant
with the leapers, exhi-
biting vnto them offi-

The first parte. 311

will
with
ntarie
ill vo-
sacri-
wee
which
o the
nely
ant to
ble to
ne to
ie to
ere to
o this
er S.
t hee
ersat
exhi-
offi-
ces of charitie, that
both according to rea-
son and to his exterior
sences it seemed to him
a pleasant and sweet
thing to be amongst
thē, whose sight in the
beginning hee did ab-
horre. And wee reade *S. Eli-
zabeth.*
also of diuers Saints of *S. Ca-
therine*
both sexes, which did *of Sie-
na.*
kisse and licke the so-
res and vlcers of poor
men, though (perhaps)
these examples be left
vs rather to be admired
then imitated, ex-
cept it be by like par-
ticular diuine inspira-
tion: but although they

312 *Of the Exterior* will
doe not serue vs for
imitation, yet at least
may they suffice for
condemnation of the
delicat nicenesse, and
also of the disdaine and
hard heartednesse of
those of this tyme, w-
hoe can not abide to see
them, much lesse assiste
them.

2. As touching the po-
wers of the soule, one
may likewise take the-
rof his exercise of mor-
tification; as of the In-
telligence, in renoun-
cing for this will of God
some curious discours
or speculation, or some

*Upon
the po-
wers of
the
Soule.*

I.

The first parte. 313
mundaine, idle, and
vaine thoughts wherein
heeth taketh pleasure and
delight.

Also, of the Memorie, in expelling all thoughts of iniuries, contempts, disgraces, and mockeries; as also of all dishonest words, discourses, sports, pleasures, and pastimes, and all dishonest acts.

Likewise, by mortifying the Will in all her intemperate passions, and disordinate affections which (according to the Philosopher) are eleuen (to wheet) loue,

2.

3.

314 *Of the Exterior* will
desire, ioy respecting
good; hatred, detesta-
tion, and sadnes respec-
ting euill; which six
passions appertaine to
the partie Concupisci-
ble. Also, hope, dispai-
re, feare, audacitie, and
wrath; which fiue haue
their residence in the
Irascible parte. All w-
hich passions, *Boetius*
and *S. Thomas* after
him, doe reduce to fou-
re (namely) vaine Ioy,
vaine feare, vaine hope,
and vaine Sadnes in
these verses.

*Tu quoquē si vis
Lumine claro
Cernere verum;
Gaudia pelle,
Pelle timorem,
Spemquē sugato,
Nec dolor adsit.*

That is, if thou wilt
cleerly see the truth,
driue away Ioy, put of
Feare, flie Hope, and
auoid Greife.

To this mortification
of the will appertai-
neth also resistance to
all temptation of synne
(to weete) of the capi-
tall synnes with all their

216 *Of the Exterior will*
branches. As of pride
which is the head of all
the other seuen deadly
synns ; of vaine glorie
with all her branches,
which are boasting, hy-
pocrisie , contention,
pertinacie, discord and
inventions , and in-
bedience : of Enuie
with her boughs of ha-
tred, susurration , de-
traction, ioy of the euill
and sadnes of the good
of his neighbour ; of
wrath with her of-
spring of indignation,
heart swelling , cla-
mour , blasphemie,
contumely, debate, and

The first parte. 317

fighting; of Sloath with
her progenie of mali-
ce, rancor, pusillani-
mitie, dispaire, negli-
gence, and distraction;
of Couetousnes with
her euill race of trea-
son, fraud in trafficke,
violence, deceit in
words, periurie, vn-
quietnes, and hardnes
of heart; of gluttonie
with her children of
foolish ioy, scurrilitie,
immundicitie, bab-
bling, and dullnes of
witt: finally, of lechery
with her vncleane bro-
od of blyndnes of he-
art, inconsideration,

318 *Of the Exterior* will
precipitation, inconti-
nencie, loue of himself,
hatred of God, affe-
ction of this world, and
horror of the next. Of
all which kinds of syn-
nes or temptations of
them, one may take
occasion to renounce
his will; and so vpon
all these matters re-
hearsed touching the
body or the soule, a
man may haue suffi-
cient matter to practi-
se this exercise; of such
(I say) and so palpa-
ble things, as the ve-
rie Nouice and begin-
ner can not but find

out, and clerly discern-
ne.

Aswell therefore the
Beginners for their in-
struction and entran-
ce, as the others for
their excitation and di-
ligence, must limit to
themselves euerie day
a certaine number of
mortifications taken
of these things aboue
said, and especially of
those wherein they find
them selves most wea-
ke, renouncing them-
selves therin for the
will of God, not for-
getting still to view
and examin in euery

320 *Of the Exterior will*
one, if their pure in-
tention (Throne of
Iuory , whear God
great *Salomon* sitteth)
beeieuated and establi-
shed on the six degrees
aboue said. And so,
both the Beginners
shall easilie be brought
to the true discerning
and knowledge of
their interiour, which
is a thing of great im-
portance and alto-
geather necessarie : and
the others shalbe con-
tinually kept profi-
table in their exerci-
se : and both the
one and the other shall
make

The first parte. 321

make great aduancement and progresse in the same.

V. hear notwithstanding is to be noted, that our meaning is not by the particular practise of this chapter, to acquit them of the generall and continuall in all other things, as though it were sufficient for a man to practise this rule only at those tymes, and in those things which hee hath in this order limited out and shewnd himself vnto: or, our meaning is,

Aa

122 *Of the Exterior* will
that hee should conti-
nually in all things pra-
ctise the same (as hath
bein taught) as well,
and as diligently as hee
can, and that ouer and
besides that generall
care, and practise incer-
taine and vnlimited,
hee should haue this
particular carefull pra-
ctise therof, thus tas-
ked and limited out
and that for the cause
in the beginning of this
chapter aboue allea-
ged.

~~~~~

*Of twoe error which may  
happen in this exerci-  
se, with their  
remedies.*

CHAP. XVIII.

**W**EE think it heer  
necessarie to giue  
an aduertisment of  
twoe errors, and con-  
trarie extremities w-  
hich may happen in the  
practise of this Rule.

The first is, of those  
which may be likened  
to *Iacob*, whoe assoone

324 *Of the Exterior* will  
as hee was married vn-  
to *Rachel* figuring the  
contemplatiue life, dis-  
pised *Lia* representing  
the actiue life: for, seing  
cleerly and perfectly  
the whole actiue life so  
breifly in this *Compen-  
dium*, they may easily  
comprehend the same,  
and so (perchance) may  
think that that suffi-  
ceth without any far-  
ther practise therof.  
Againe, seing themsel-  
fes so eleuated euen at  
the first true and fayth-  
full practise of this Ru-  
le, and transported (as  
it were) into the con-

*The first parte.* 325

templatiue life, they would willingly remaine therein, for the sweetnes they find in such contemplation.

For remedie wherof <sup>Reme-</sup> they must vnderstand, <sup>die.</sup> that it is not inough to haue the Actiue life by only speculation, but must also haue it by practise, and that it is not sufficient to know what they ought to doe, and how they ought to practise vertue or extirpate vice (which knowledge by this Rule is easily had) but they must also put the

326 *Of the Exterior will*  
same in practise, by ro-  
ting out vice and plan-  
ting vertue, vntill such  
tyme as they haue ac-  
quired some good ha-  
bit therof. For, though  
this Rule and way aboue  
all other, giueth a  
merueilous aduantage  
and aduancement both  
in the knowledge and  
practise of the Actiue  
life, yet can it not ma-  
ke a man perfect the-  
rin, vnlesse hee ioyne  
thereto faythfull practi-  
se. So that though by  
the light of this exerci-  
se a man knoweth the  
actiue life, and seeth

*The first parte.* 327

( as it were ) presently  
a gate open to the con-  
templatiue, for the great  
affinitie and likenes of  
this kind of actiue life  
with that which is con-  
templatiue ; yet must  
hee not at the first en-  
ter so farre therin, as to  
cast of the actiue, as if  
hee had not any more  
need to practise him-  
self therin : but must  
still pursue the mortifi-  
cation of himself and  
his passions, which hee  
shall more sufficiently  
and speedily doe by  
this rule then any o-  
ther ; the faythfull

Aa 4

318 *Of the Exterior will*  
practise wherof effe-  
cteth in twoe or three  
moontes, that which  
some others doe not in  
so many yeares.

2. The other error and  
*Error.* contrarie extremitie  
which heer may hap-  
pen is, of those whoe  
being too much addi-  
cted to the administra-  
tion of *Martha*, will  
not choose the better  
parte with *Marie*, ha-  
ving so great affe-  
ction to the active li-  
fe, that they would  
not proceed to the con-  
templative, and all  
because they know



not the excellency thereof: where we measure not only of the exterior active life, but especially of the interior, consisting in the acts of the intelligence and of the will. For, some seeing themselves drawn ( as it were ) by the hand out of the active life, and from their accustomed acts of discourses, meditation, and aspirations, and ( as it were ) forced by this right Rule to fix the full force of their mind in this only

330 *Of the Exterior will*  
will of God, and who-  
lie to adhear therto  
( wherein consisteth  
the pure and essentiall  
contemplation ) they  
know not whear they  
are nor how to beha-  
ue themselves, and so  
turne away and cast  
of such naked and pu-  
re contemplation, este-  
eming that the spiri-  
tuall practise of the  
mind hath neither pro-  
fit, nor yet any veri-  
tie, which is not ac-  
companied with such  
their accustomed acts,  
and discourses of the  
wit.

*The first parte. 331*

For remedie then *Remedie for the Intelligence.*  
of this error, and for  
the casting of these superfluous acts, and first  
for those of the Intelligence, the practiser of  
this Rule must know  
that our interieur is  
not made perfect, nor  
the true contemplation  
gotten by such discourses and speculation,  
which are the acts of the vnderstanding,  
but by feruour, loue, and affection,  
which are the acts of the will, because  
that no speculation of the Intelligence

*S Dionys.  
3.  
ep. ad  
Catum  
Mon.*

332 Of the Exterior will  
can possesse or enjoy  
God, but the loue of the  
will: and therefore S. De-  
nis sayth, *Supposita Dei  
tenebrae cooperiuntur om-  
ni lumine, & abscon-  
duntur omni cognitioni,  
& si aliquis videns Deum  
intellexit quod vidit,  
non ipsum vidit, sed ali-  
quid quod est eius.* The  
hidden darknes of God  
( which hee calleth  
the abundance of light)  
are vnknowne to all  
lights, and kept se-  
cret from all knowled-  
ge: and if any one seing  
God hath vnderstood  
what hee sawe, hee

will hath not seene him, but  
njoy somewhat appertay -  
f the ing vnto him: for, the  
. De. speculation of the In-  
Dei elligence doth pro-  
om- portion God allmigh-  
con- tie, infinite, and incom-  
oni, prehensible to our  
eum imalle capacitie: but  
dit, contrariewise the will  
ali- by loue proportioneth  
The it self in some degree to  
God the immensitie, infinitie,  
leth tie, and omnipotencie  
ght) of God: so that the ope-  
all ration of the Intelli-  
se- gence maketh God li-  
ed- ke vnto man, causing  
ing him (as it were) to des-  
ood cend vnto vs: but the  
nee

334 *Of the Exterior will*  
Ioue of the will ma-  
keth man like vnto  
God, eleuating the sou-  
le vnto him. Finally,  
this speculation of the  
Intelligence is a hu-  
maine thing, making vs  
remain in our selves;  
but the affection of the  
will is a diuine thing,  
eleuating and drawing  
vs out of our selves to  
be transformed into  
God. And therefore it is  
cleere that such specu-  
lations and discourses  
of the Intelligence, are  
not perfection nor true  
contemplation, consi-  
sting in a certaine kind

of vision of God , so  
farr as this mortalitie  
permitteth , wherunto  
the speculation of the  
Intelligence is preiudi-  
ciall. And therefore the  
heauenly Bridegroom  
admonisheth therof  
the spouse in the Can-  
ticle when hee sayth,  
*Auerte oculos tuos a me,* *Cant.*  
Turne away thine eyes *6.*  
from mee ( that is ) of  
curious discours and  
speculation of the In-  
telligence , *Quia ipsi me*  
*auolare fecerunt.* Because  
they haue made mee  
flie away ( namely )  
fro the sight and view

336 Of the Exterior will  
which obscured by  
such discourses can not  
behold mee. The same  
are wee taught mylti-  
callie by the Angell, w-  
hoe made *Iacob* lame of  
one of his leggs: for, by  
the twoe leggs are sig-  
nified the twoe princi-  
pall powers of the sou-  
le, Intelligēce and will,  
wherof the one must be  
made lame ( to weet )  
the Intelligence , that  
the soule may walke as  
shee ought towards  
God. The verie same al-  
so is signified when the  
Bridegroomē sayth vn-  
to the spouse, *Vulnerasti*

*Genes.*  
32.



cor meum (soror mea, spon- Cam.  
(a) in uno oculorum tuorum, 4.

Thow hast wounded  
my heart (my sister, my  
spouse) in one of thine  
eyes (to weet) by thy  
Will enflamed, which  
is but one alone, when  
the other of the Under-  
standing is put out.  
For, these twoe powers  
of the soule be like  
the twoe horses of a  
coach, wherof the one  
is too slowe, the other  
too swift, the Will  
being so dull and slowe  
for want of loue,  
that it will scarce gde,  
and the Understanding

similie

Bb

238 *Of the Exterior Will*  
so swift and speedy  
through curiositie that  
it will alwayes runne;  
so that the one hath ne-  
ed of the goad, and the  
other of the bridle.  
Wherefore it must be  
stopped, and his curious  
course cutt off, when by  
the tract of the holie  
ghost the soule is dra-  
wne, and lifted vp to  
the essentiall contem-  
plation of God; and this  
is that which S. Denis  
writing to Timothy  
sayth, *Derelinque intelle-  
ctuales operationes, &  
omnia sensibilia, & sicut  
est possibile, ignote cōsurge  
ad eius visionem qui est su-*

*per omnem substantiam &*  
*cognitionem*, Lay a side  
intellectuall operations  
and all things sensible,  
and as much as possible  
may be, vnknowne arise  
thow to the vision of  
him which is aboue all  
substance and know-  
ledge. Notwithstan-  
ding, I say not that at  
the verie beginning of  
the contemplatiue life,  
one ought wholly to  
cast of all discourses of  
the Vnderstanding,  
this belonging to the  
perfectiō of the supree-  
minent life; but I  
thought it necessarie

340 *Of the Exterior will*  
to aduertise this much  
therof, that knowing  
that perfection confi-  
steth not in such medi-  
tations and discourses,  
a man should not who-  
lie relie on them, and  
also vnderstanding that  
the pure and perfect  
cōtēplation is without  
such imaginarie dis-  
courses, he should not  
refuse the doore to en-  
ter therinto when in  
due tyme it shalbe ope-  
ned vnto him, which is,  
when hee hath well  
practised the Actiue li-  
fe; and that (finally) hee  
shutt not the doore a-

*The first parte.* 341

gainst the holie ghost,  
as some doe whoe de-  
termin not to leaue of  
such discourses for any  
betterthing which may  
happen vnto them: And  
thus much touching  
the acts of the vnder-  
standing.

As for the acts of the  
Will, they may also  
haue their excessle and  
extremitie; not that  
loue and seruour can  
be too great, for they  
can neuer be great e-  
nough, but that such  
seruour may be ill go-  
uerned, and by too ma-  
ny acts much hindred,

342 *Of the Exterior will*  
as when the soule feeling the draught and attractiō of the heauenly spouse, she behaueth herself too actiuely in his presence, multipliēg acts, ād producing too many aspirations, or little short prayers, and affections of the hearte yherby the holie ghost can not so well enter into the soule, nor so fully ād wholly possesse her, and by perfect vniō with her make his abode, and take his peaceable repose in her; so that trusting more to the industrie of her owne na-

*The first parte.* 343

naturall acts, then to the  
supernaturall attractiō  
of her spouse, shee is  
neiuer drawne out of  
her self, and hauing more  
cōfidēce in her owne o-  
peratiō thē in the eleua-  
tion of the holie ghost,  
shee is neuer lifted abo-  
ue her self, but remai-  
neth still at one stay.

For remedy therfore  
of this incōueniēce, the  
deuout soule must vn-  
derstād that though ge-  
nerally such aspiratiōs,  
feruors, and interior acts  
be verie good, yet not  
so good, but that at  
som tyme, in som par-

*Remedy  
die for  
the will*

344 *Of the Exterior will*  
ticular point, thear is  
some other exercise  
better thē they. And as  
their true ād propre vse  
is in the actiue life, and  
at such tymes as wee be  
in sterilitie, ād without  
ayde of the wind or ti-  
de of the holie ghost, so  
(speaking generally)  
their infructuous abuse  
is in the contemplatiue  
life, and when the sou-  
le is alreadie inflamed  
with the loue of God,  
and actuallic drawn by  
the holie ghost; and as  
in tyme of sterility our  
coldnes is therby infla-  
med, so, vsed in tyme of



feruour, our loue is  
therby rather quēched;  
and as being vsed in our  
action, they lift the sou  
le vpwards to contem  
plation, so being vsed in  
contemplation, they  
drawe her downwards  
to action, which alwa  
yes is meant when they  
are too excessiue or too  
frequent.

When therfore the  
deuoute soule shall be  
in cōtemplation or find  
herself inflamed with  
the loue of her spouse,  
or drawne with the  
tract or carryed with  
the blast of the holic

346 *Of the Exterior will*  
Ghost, let her, &c. con-  
templatiue soule shall  
find her self inflamed  
and drawn with the lo-  
ue and tract of her  
spouse, let her with all  
sweetnes, obedience,  
and humilitie of spirit  
follow the same, and  
giuing place to the su-  
pernaturall operations  
of God, let her lay aside  
all these her naturall  
operations and acts, ex-  
cepting so farre forth  
as may only serue her  
to follow the said tract;  
and firmly adhear vn-  
to her spouse, which  
shee must doe by such

kind of acts as be much  
more interior and spiri-  
tuall then the accusto-  
med, so to haue corres-  
pondence as much as  
shee may, with the sa-  
me operation of God,  
farre more spirituall  
then her accustomed;  
yea, so much more spi-  
rituall must they be and  
so far frō sēce, that the  
same should make no  
noyse in her interior,  
but remaining ( as it  
were ) in still ād profo-  
und silēce, shee should  
not so much worke as  
be wrought, nor so  
much doe by and of her

*Psal.*  
84.

248 *Of the Exterior will*  
self, as suffer the sweet  
operation of God, nor  
(finally) so much spea-  
ke to God, as to heare  
what God speaketh in  
her sayēg, *Andiam quia*  
*loquatur in me Dominus*  
*Deus*, I will hear what  
my Lord God speaketh  
within mee; and so fol-  
lowing the attraction  
of her spouse, and light  
of the holieghost, shee  
shall be easily so farre  
drawne out of her self,  
and so highly elevated  
into God, as those  
which haue not proued  
it by experience can not  
conceiue.

~~~~~

*An Aduertisement tou-
ching Prayer.*

CHAP. XIX.

WE will conclude
this first part with
an Aduertisement of the
meanes how to pray,
according to the pra-
ctise of this exercise. A
man therefore may choo-
se any of these fower
wayes agreeing to his
vnderstanding and ca-
pacitie (to witte) Vocall
prayer, which is the

*Fower
sorts of
prayer.
I.*

most vnperfect, as ha-
uing least spirituall
light, and serueth for the
verie first Beginners.

2. Secondly, Mentall pra-
yer which is better, as
hauing more light, and
serueth for those that
are past the beginning:

3. Thirdly, Aspirations,
which are little, short,
feruēt prayers, and en-
flamed suspires or desi-
res, cōming some tymes
only frō the heart, some
tymes from the mouth,
and is for the most part
a more perfect kind, as
hauing lessè specula-
tion, and serueth for

those that haue made
some good progresse.
Finally, the Prayer made
in this only will of
God by adhearing only
vnto him, which is the
best kind of all, as being
only grownded vpon
and mayntained by the
pure loue and charitie
of God, and is fit for
those whoe haue their
spirit enflamed, simplified,
and purged from
all images and imaginations,
or for such as
(perhaps) haue not wholly
attained therunto
but yet their courage
and patience in expec-

4.

352 *Of the Exterior will*
ting the tract of the ho-
lie ghost doth supplie
their want. Those ther-
fore which by their
Confessors or dire-
ctors shalbe iudged to
be such, let them ta-
ke this last meanes, and
so they shall find them-
selves suddainly illumi-
nated, and eleuated, vn-
to the true and essentiall
contemplation; neither
let them lose courage,
nor thinke it idlenes or
tyme lost, so to ex-
spect and remaine in
the presence of God, and
at the foote of the Cru-
cifix; for so the soule

pro

The first parte. 253

profiteth more, brīgeth
forth more profownd
and spirituall acts, ma-
keth a greater offering
of herself, and a sweeter
holocaust of the whole
man, and (finally) plea-
seth God more then
whē sheeflieth through
heauen, discoursing of
diuine and deepe my-
steries: and whensoe-
uer after such attēding
and due disposition,
God shall come and vi-
sit her, shee shalbe
more illuminated at o-
ne tyme, thē not doing
so, in a hundred. As for
the others which are

Cc

354 *Of the Exterior will*
not as yet sufficient to
practise this way, but
take some of the others
according to their ca-
pacitie, they must not-
withstanding alwaye
remember, that they
vse such meanes accor-
ding to this Rule (na-
mely) in this only will
of God as hath been
thought (that is to say)
that in all such vocall
prayers, meditations,
and aspiratiōs, they ha-
ue this *will of God* so
fully, soly, and wholly
for their obiect and
hearts desire, that they
feele no will nor affe

The first parte. 355

tion to be cōforted, illuminated, or conso-
lated in that their prayer,
but only as farre forth
as shall please God;
which whoesoever
will doe, shall finde
excesssiue cōfort and ioy,
because hee findeth the
will of God, which is his
only cōfort and ioy: ad
therfore so it cometh
to passe, that hee which
seeketh most his owne
comfort, shall least find
it, and cōtrariewise hee
that for the only will of
God seeketh it least,
shall most amply find
the same.

Cc 2

Six in
terious
points
necessa
ry for
prayer.

Six points therefore
or interious acts are ne-
cessarie for them which
make their meditatiōs,
adspirations, or contē-
plations according to
this practise.

1. The first is, to pro-
test that they come to
pray only for the will
of God and to please
him, without seeking
consolation, illumina-
tion, or any satisfactiō:
But heer the fearfull
and scrupulous soules
must not think, that
they are tyed heerto
vnder paine of any syn-
ne either mortall or ve-

The first parte. 357

niall, because this protestation is in nature of a good purpose, and not of any obligatorie promise.

The second, to reflect on their interiour, and in sownding the depth therof, to examine and discerne without any partiality, whether they haue protested the truth or no; in which *examen* they ought to be verie diligent, and iudges indifferent: and hee which shalbe faithful in this point in sownding well his interiour, shall open the

2.

3,8 *Of the Exterior* will
gate to perfect contem-
plation.

3. The third, to amend
and correct what they
find contrary to the said
protestation, mastering
proper love, which sol-
liciteth alwayes to desi-
re sensible consolation,
or at least spirituall.

4. The fourth, to relie
continually on this di-
vine pleasure, as on the
ground and principall
end of their prayer, not
caring so much to ma-
ke any curious discour-
ses and meditation, nor
to haue seruours and
 deuotions, nor (final-

ly) to make their prayer according to self liking, as to conforme them selves to this diuine will, and to be vni- ted therunto by a totall resignation, to chearish the same in their heart with loue, and to adore it with profownd reue- rence.

The fift, to discerne 5.
ad examin some tymes, the foresaid protesta- tion by a simple reflec- tion thereon, to see if it be not fallen from her puritie, and in particu- lar, if the tyme seeme not tedious.

6. The sixt, to rest contented, yea and to reioyce in heart, with a profound Ioy and tranquillity at the end of their prayer (whether it be sterile or feruent) that they haue obtained what they desired (to weet) the accomplishment of the diuine pleasure.

*Once
entred
by ab-
negatio
diffi-
cultie is
taken
away.*

And note, that the soule which is once well entred, and eleuated by this meanes ob Abnegation for the will of God, both in and out of prayer, shall find no great difficultie after-

wards, but shall at all
tymes enter in again, as
hauing vndone the
knott, fownd the se-
cret, and diued to the
depth of this whole
matter; and as hauing
by experience fownd
God the true light, ioy,
and life, not whear shee
thought, nor whear or-
dinarily men seeke him
(namely) in our selves,
or in our owne proper
will, nor in seeking
our owne delight, ioy,
light, and comfort; but
whear shee thought
him not to be, and
whear cōmonly mē ne-

362 *Of the Exterior will*
uer seeke him (to weet)
in renouncing our sel-
fes, yea and our spiri-
tuall ioy, consolation,
and light, postposing
them all and putting
them (as it were) out
of mind for the actuall
remembrāce, and great
ioy which shee hath of
the will of *God* and to
doe his pleasure; for the
cause why wee cannot
so renounce our selves
absolutely for the will
of *God*, is for no other
thing but that wee
thinke wee should so
leauē and loose both
that which wee desire,

and our owne contentment; but when once by such experience the soule hath fownd out the contrarie, and that by renouncing, yea and forgetting her owne will and ioy for the diuine will; her will and ioy is not annihilated nor lost, but is fownd in God according to his promise with an hundred tymes more; and she feeleth now no more repugnance, nor sadnes to renounce her selfe, and offer vp to God her deer and only sonne Isaac, her proper

364 *Of the Exterior will*
will and ioy; knowing
assuredly that though
hee be bownd, and
layd vpon the Altar of
her heart, in the moun-
taine of prayer, and by
the sword of Iustice
readie to be beheaded,
and in the fire of cha-
ritie shee be willing to
consume him, yet shall
hee not die but liue,
and according to his
name, shalbe changed
into ioy and laughter.
And of this subiect of
prayer, a man may see
the little table or direc-
tion which wee haue
made for a method, and

The first parte. 365
entry to Meditation.

~~~~~

*A daylie Examination  
to be made by the pra-  
ctiser of this exercise,  
wherin is contained  
the summe or abridge-  
ment of all this parte,  
in as much as concer-  
neth the practise therof.*

**F**irst, let him examin  
whether hee hath  
gouerned himself, and  
ordred his actions ac-  
cording to the Rule of  
things commaunded,  
forbidden, and indiffe-  
rent.

For the first sort; whether hee hath done the things commaunded by any lawe, custome, commandement, or intention of his superior, Magistrat, Master, father, or mother; and the same wee say in like maner of things forbidden.

But as touching the third sort of things (namely) indifferent, being neither commaunded nor forbidden by any such lawe, let him examine himself whether hee hath done, admitted, or receiued those

*The first parte.* 367

will, which were against  
fort, proper will and sensua-  
done, litie, and contrariwise  
nded, reiected and forsaken  
ome, those which were agre-  
or in- able to the same, true  
rior, discretion alwayes pre-  
; fa- d the supposed.

like Farther, touching *Chap.*  
rbid- things indifferent, at 7.  
well in respect of com-  
g the maundement as of pro-  
(na- per will and sensualitie  
being (as being neither com-  
nded maunded, nor yet con-  
any trarie, nor agreeable to  
exa- proper will and sensua-  
ether litie) let him take heed  
lmit- whether hee hath the-  
hose in directed his inten-

368 *Of the Exterior will*  
tion according to this  
Rule, and not done  
them without any in-  
tention.

For the things com-  
manded which are  
pleasant to sensualitie  
or self loue, as to eate,  
drinke, to visit such  
places or persons as hee  
desireth, and the like,  
let him examin himself  
whether hee hath pro-  
duced interiour acts of  
the will against such  
pleasure and content-  
ment. And the like tou-  
ching the things for-  
bidden which are disa-  
greeable to sence, and  
selfe-



*The first parte.* 369  
selfewill, whether he  
hath produced such  
acts, and so hath done  
the one, and left vndo-  
ne the other for the  
*will of God.* But if after  
such interior acts, such  
delectation and cōtent-  
mēt remaine, thē whe-  
ther hee hath still re-  
mayned firme in the su-  
perior part of his soule  
in doing the same for  
the *will of God*, and ta-  
ken such pleasure for  
paine and as the crosse  
of *Christ* and true will of  
God, as is taught after  
the midst of the sea-  
uenth Chapter.

D d

Chap.  
8.

Moreover, let him  
examin him self tou-  
ching the six degrees of  
the mysticall throne of  
pure intentiō; and first,  
if hee haue actually ele-  
uated his intention in  
all theſe things, or whe-  
ther hee hath forgotten  
the ſame, yet without  
his contrarie exceſſe of  
multiplieng to many  
acts, to the preiudice of  
the ſtomacke or brai-  
ne; alſo without trou-  
bling himſelf with  
ſcruples and anxietie of  
mind, as though hee  
had committed ſome  
great ſynne when hee

*The first parte.* 371

findeth himself to haue much failed therein; for, this falte will happen verie often.

Secondly, whether *chap.* hee hath done them 9. only for this will, or whether it hath bein mingled with some other end, either bad or imperfect.

Thirdlie, whether *chap.* it hath bein willingly 10. with alacritie of mind, or with sadnes and heauines.

Fourthly, whether *Chap.* it hath bein accompa<sup>II.</sup> nied with assurance, or whether with hesita-

372 *Of the Exterior will*  
tion, doubting whether the things so done were the verie will of God, because it seemed of small valew; or els agreeable to sence; or (finally) because it seemed vile and abiect.

*ch. 12.* Fiftly, if hee beheld this will of God cleerly with a liuely fayth without dullnes, or (as it were) sleepines or slownes of fayth.

*ch. 13.* Sixtly, if all these degrees of perfection were speedily accomplished (that is) if at the beginning of the worke hee thus directed his

*The first parte.* 373

intention ; or if not,  
whether hee did it at  
least before the worke  
was finished.

Seauenthly, if by sta- *Ch 14.*  
ble perseuerance of this  
perfect intention, the  
soule hath prepared in  
her self a seat for king  
*Salomon* her celestiaall  
spouse ; and that by  
meanes of the twoe  
wayes layd downe to  
that effect.

Also, if in doing or *Ch. 15.*  
suffering the foresaid  
things, hee employed  
himself in examining  
his intētion, sifting out  
continually the im-

374 *Of the Exterior will*  
perfections therof; and  
( finally ) in viewing  
whether it was esta-  
blished on these six de-  
gres and thus much  
touching the generall  
and continuall practise  
of this part.

*Chap.*  
*16.*

Besides the which,  
let him examin whe-  
ther hee hath taken in  
hand, and vsed the mea-  
nes taught in the six-  
teenth chapter, wher-  
by to enter the better  
into this practise, ac-  
cording to which mea-  
nes let him see if hee  
hath stinted himself  
euery day to a certain

*The first parte.* 375

number of mortifications, either touching the five senses of the boddie, or the three powers of the soule according as is thear taught, taking those occasions of this mortification which are thear layd downe.

As touching Prayer, *Chap.*  
let him examin himself <sup>17</sup>  
whether therin hee hath taken this only will of God for the end of his intētion, not seeking any proper pleasure or contentment.

And if any man at *Chap.*  
the first vnderstād not, <sup>18.</sup>

376 *Of the Exterior* will  
or in practise doe not  
remember any of the  
points of this examina-  
tion, let him see it more  
at large in the exercise  
it self, which hee shall  
easily find out by the  
chapters heer noted in  
the margin.

*Ch. 18.* Which examination  
whoesoeuer shall day-  
ly vse, so exacting of  
himself continually the  
due and faythfull pra-  
ctise of this exercise,  
shall (no doubt) in ve-  
rie short tyme attaine  
to true perfection.

But it is a thing most  
assured, that by this



*The first parte.* 377

examination a man shall  
find himself to haue  
often tymes fayled hee-  
in, in forgetting this  
*will of God*, and not di-  
recting his intention in  
his works: yea, some  
shall find that all day  
long they haue verie  
seldome so done, and  
verie little practised  
this exercise, wherof  
(experimented practise  
in others affording fo-  
reknowledge) I admo-  
nish and aduise the  
Reader before hād, that  
when hee findeth it in  
him self, hee think it  
not strange, nor be any

378 *Of the Exterior* will  
whit discouraged the-  
rat; but with all consta-  
cie goe forward, as well  
because that dayly ex-  
ercise will yeild the  
faythfull habit of such  
practise more familiar  
in him, as also because  
that though hee so of-  
ten forget this practise,  
yet shall hee doe much  
more good, and profite  
spiritually by those few  
tymes in which hee shall  
so direct his intention,  
and shalbe more illu-  
minated in the know-  
ledge of God and him-  
self, then by any other  
practised all day long,

*The first parte. 379*

by reason of the great  
merit of such a deifor-  
me intention, and the  
light therof, which like  
vnto a Sonne being in  
our interiour howse,  
leadeth vs vnto the  
sight of God, and disco-  
uereth all the fowllnes  
of the passions, and di-  
sorder of our soule.

*Heer endeth the first parte  
of the Rule of Perfection.*

*Latus Dec.*

THE RULE OF PERFECTION

OF THE INTERIOUR  
(will of God.)

CONTAYNING  
THE CONTEMPLA-  
TIVE LYFE.

The second parte.

WHAT IS THE  
*interiour will of God,*  
*and wherin it differeth*  
*from the Ext-*  
*riour.*

CHAP. I.

HAVING finished  
the first parte of  
this Rule, treating of

*The first parte.* 381

the Exterior will of  
God (namely) what it  
is, how to be knowne,  
and by what meanes to  
be accomplished: it fol-  
loweth now, that wee  
likewise deliuer the se-  
cond parte, the which  
consisteth of the Inte-  
riour will of God: she-  
wing what it is, the  
way to knowe it, and  
the meanes how to  
practice it.

This Interiour will  
of God then, is the diuine  
pleasure knowne  
vnto vs by a perfect,  
manifest, and expert in-  
terious knowledge, il-

*Descri-  
ption of  
the in-  
terious  
will of  
God.*

382 *Of the Exterior will*  
illuminating the soule in  
the Interiour or Con-  
templatiue life (that is)  
when shee seeth and  
cōtemplateth her God,  
and inwardly experi-  
menteth, perceiueth,  
and tasteth the diuine  
will (to weet) the plea-  
sure, and contentment  
God taketh in such  
such a thing.

And to the end to di-  
ue lower into the depth  
of this will, and to dis-  
couer more essentially  
how this actuall will  
desire, and contentment  
in our works is fownd  
in God, in whom is n

Accident, and to whom  
nothing can happen  
anew; I saye that it is  
by the meanes of man,  
God vsing humaine  
will; which will (as tou-  
ching good works ) is  
common to God and  
man, by reason of the  
union of God and man:  
God ( I saye ) in this  
worke vseth humayne  
will, in as much as it is  
anew will and desire,  
and humayne conten-  
tion as an Accident,  
as a thing newly felt  
or tasted; not that God  
himself hath not also  
will and contētation

384 *Of the Exterior will*  
in euery worke ( as  
being the principall au-  
thor therof) but as su-  
che, this will is not nue  
or accidētall, or percei-  
uable of man: but is ma-  
de perceiuable and nue  
to the nue will and cō-  
tentatiō humayne, con-  
ioyned and conformed  
to the diuine: by which  
conformitie and con-  
iunction, the diuine ex-  
ternall will and con-  
tentation, communicateth  
and manifesteth  
it self to the humai-  
ne and temporall will  
and contentation: in  
such sort that man

in the



*The second parte.* 385

in this Interiour will,  
relisheth no whit his  
owne humayne will  
and contentation but  
Gods only, his owne  
being wholly swallo-  
wed vp, and transfor-  
med into Gods: For, this  
transformation requi-  
reth that all the powres  
and forces of our soule  
be absolutely employed  
in God, and consequē-  
tly, not any of the vpon  
himself; and by another  
consequence ( as so  
transformed ) feeleth  
no will of his owne but  
only that of God : I  
meane, that by this  
E e

386 *Of the Interiour will*  
Deiforme Intention  
and diuine will, the  
fowle is so straightly  
vnited with God, and  
so replenished with  
spirit and lyfe, so eleua-  
ted, magnified, glori-  
fied, ad deified, breif, so  
drowned in the abyffe  
of the inaccessible e-  
ternall light, that shee  
feeleth no will or mo-  
tion as her owne, but  
only as Gods, in whom  
only shee vieweth and  
feeleth her self, and all  
her motions.

*The  
sweet-  
nes of  
this  
will.*

This will, pleasure,  
and cōtentmēt of God,  
is so delitious a thing,

*The second parte. 387*

and so pleasant to the  
fowle when so shee  
tasteth it perfectly, that  
it draweth, illumina-  
teth, dilateth, extēdeth,  
exalteth, rauisheth, and  
inebriateth her in such  
sort that shee feeleth  
no more any will, affe-  
ction, or inclination of  
her owne, but wholly  
desployed of her self,  
and all self-wil, intrest,  
and cōmoditie, is plun-  
ged into the bottomles-  
se gulfes of this will and  
the abyssall pleasure  
therof, and so is beco-  
me one and the same  
spirit with God.

Ec 2

*The difference  
betwixt  
the Ex  
terieur  
and In  
terieur  
will.*

The difference betwixt the Interiour and Exterieur will is, that the Exterieur taketh her light from abroad, and the Interiour from within ( that is ) the former is knowne by Exterieur things, as by the commaundements of God, of the church, of the Prelate, by customs, &c. but the other by Interiour things, as inspirations, illuminations, elevations, and other like attractions of God discryed in the creature the other in the creator

The one is shaddowed  
with corporall things  
or by theyr images, and  
the other is wholly dis-  
couered in spirit and  
truth; the one hath in  
it accidētall things, but  
the other is in a maner  
wholly essentiall; the o-  
ne cōsisteth of the ryne  
and pith (to weet) both  
of the Exteriour and  
interiour, but the other  
of the interiour only.  
All which notwithstā-  
ding is meant accor-  
ding to our capacitie,  
(to weet) that the will  
diuine is different,  
which in it self is alwa-

390 *Of the Interiour will*  
yes but one and the sa-  
me, as wee haue shewn  
in the beginning of the  
first parte, Chap. 4. but  
that our capacitie ap-  
prehendeth it so ; and  
that in such maner, and  
by such degrees it dis-  
closeth and manifesteth  
it self vnto vs , as no  
habile to comprehend  
it at the very first other  
wise , nor all at once  
for, *Nemo repētē fit sum-  
mus*, No man becometh  
perfect on the suddain  
sayth *Saint Bernard*. S  
that this diuine will  
and heauenly light de-  
scendeth vnto vs by d

S. Ber-  
nard.

The second parte. 391

grees, and wee therby  
ascend vpto God by li-  
ke degrees: and this is

it which S. Thomas In o-  
sayth, *Sicut diuinum lu* *puse de*  
*men gradatim decrescen-* *huma-*  
*do in nos descendit grada-* *nit.*  
*tem, ita cōtrario modo per* *Christi*  
*Ec.*

*ipsum lumen, in Deū redu-*  
*cimur gradatim & cres-*  
*cendo.* As the diuine  
light decreasing by de-  
grees descendeth vn-  
to vs by degrees, so on  
the cōtrary are wee dra-  
wne backe into God by  
the same light increa-  
sing, and by degrees; ad  
that according to the  
Psalmist sayeng, They

Ec 4

392 Of the Interiour will

**Pf. 83.** shall proceed from vertue like  
to vertue, the God of Gods com  
shalbe seen in Sion ( that onc  
is ) in perfect contem- littl  
plation ( sayth the Glo- deg  
se ) and in the Prouerbs one  
**Prov. 4** also, *Iustorum semita sicut gre*  
*lux splendens procedit, & uitu*  
*crescit usque ad perfectum all t*  
*diem* , The way of the nifo  
Iust proceedeth like a tion  
resplendent light , and Exu  
groweth to noone-da- tion  
ye; which day ( accor-  
ding to the Glose ) is ly-  
se euerlasting. So that  
this Interiour will dis-  
couereth not it self af-  
ter one sorte , but di-  
uersly and by degrees, A



will      *The second parte. 293*  
virtue like as neither wee doe  
Gods comprehend it all at  
that once, but by little and  
em- little and by the same  
Glo- degrees; wherof though  
erbs one might set downe a  
ficut great many, yet for bre-  
, & uitie I will reduce them  
tum all to fivē (that is) Ma-  
the nifestation, Admira-  
e a tion, Humiliation,  
and Exultation, and Elcua-  
da- tion.

or-  
ly- ~~~~~  
hat *Of Manifestation, the*  
lif- *first degree.*

CHAP. II.

di-  
es, **A**S touching the  
first degree then;

*Mani-  
festatio  
sh.  
1 De-  
gree.*

*It pro-  
ceedeth  
of a pu-  
re intē-  
tion.*

394 *Of the Interiour will*  
this *Manifestation* of the  
Interiour will proceedeth of the pure intētiō  
of the Exteriour will,  
for the one springeth of  
the other as the effect of  
the cause, and the one  
followeth the other, and  
is transported therinto  
immediatly, if so be this  
intētiō be trulie pure,  
wee doing our worke  
with this only end of  
the will of God, all other  
intēts and ends (though  
good) sett asyde, and  
(in fine) if it be ac-  
companied with the  
six degrees specified  
in the first parte. For

*The second parte. 395*

after such puritie of intention, it cannot be but the soule must tast of the Interiour will, and feele her internall touch, seing it is a Maxime in Philosophy, that *Whatsoever is moued, is moued of her end:* now, a man cannot be moued of any end, but that hee must needes see or feele that end; yf then hee be moued by this only end of the will of God, hee seeth and feeleth it within himself. But note this word (only) for if so

*Why is not  
tasted.*

296 *Of the Interiour Will*  
be hee be moued by any other end, not only sinister, but good, hee cannot feele it be it neuer so good.

And (loe) heer the poynt wherein many sayle, the ditch wherein to many fall, and the rocke wheragainst many wracke, the which so stoppeth this spacio<sup>9</sup> Oceane of the will of God, and maketh it so straight and vnnaigable, that the shippes of theyr fowles cannot make sayle therin (namely) because they haue some other end, al-

*The second parte.* 397

though often tymes so secret, that they themselves know not, neither can discern it, the which abuse is manifestly displayed in the 9. and other chapters ensuing of the first parte.

But to the end to speake somewhat more essentially of this puritie of intention, which thus manifesteth the will of *God*; it is nothing els then a pure, and free choice which the soule maketh by her free will of this diuine will and pleasure, in steed

How  
this  
choyce  
is made

398 *Of the Interiour will*  
of her owne affection,  
passion, or will, and al-  
so of her worke ; the  
which choice cōsisteth  
in an auersion from the  
Creature, and in a sim-  
ple conuersion to the  
Creator; and is made by  
a true, faythfull, and  
simple regard of the  
will of God ( that is ) w-  
hen in our worke, affec-  
tion, or passion, wee  
cast our thought and  
spirituall sight on God,  
with all tranquillitie ad  
repose, sweetly, serene-  
ly, and without all ma-  
ner of stresse or violence  
; which thought

our sight is free and in  
our powre, seated in the  
superiour parte of our  
bowle amidst all our  
affections, passions, af-  
flictions, annoyes, and  
tributiōs. And this ought  
to be a great comfort, *Note,*  
and encouragement to  
all such as are comba-  
ted with theyr passions  
and agitated with tem-  
ptations. And now, by  
how much more quiet-  
ly, simply, and without  
multiplicitie we make  
and direct this respect,  
so much more mani-  
festly shall view see  
and tast this diuine will;

400 *Of the Interiour will*  
and also so much the  
sooner shall our spirit  
be simplified, by loo-  
sing all impression of  
the passion, and image  
of the worke. And this  
poynt ought to be well  
and maturely confide-  
red, as being the key to  
the contemplatiue life  
wherfore I wish it may  
be well heeded.

*The  
soule  
must  
plunge  
herself  
more  
deeply  
in the  
will of  
hauing  
once fo  
und it.*

Now then, hauing  
by puritie of intention  
in the Exterior will dis-  
couered this Interiour  
and the will of God  
being thus manifest  
sted vnto the soule  
by his sweet and secret  
touch



*The second parte.* 401

ill  
he  
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o  
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age  
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well  
de  
y to  
life  
may  
uin  
tion  
ld  
iour  
Go  
anife  
owll  
Secre  
ouch

ouche, and ( finally )  
being thus come to the  
first degree of Manife-  
station, one ought not  
presently to start from  
hence, but to the end  
to come to the other  
degrees, and more  
plainly and essentially  
discover the same, hee  
must diligently attend  
unto this secret opera-  
tion and inward touch  
of God, and withdraw-  
ing himself into his  
interiour, endeavour  
to augment such sweet  
attractions, by cut-  
ting of all superfluitie  
of exteriour and inte-  
Ff

402 *Of the Interiour will* T  
riour occupation, to please  
geather with all manner which  
ner of motions, multi- to no  
tude and multiplicities ed ch  
of thoughts, the noyse n ob  
wherof may interrupt and  
the repose of the spou- ion  
se, and their clamours until  
hinder the sowlle from e to  
hearing his sweet voy- were  
ce, his delicious and d th  
mellifluous speaches, some  
vnto her, or from re- self f  
ioycing in his amorous he n  
and alluring aspect, ill, i  
sweet kisses, chaste em- his w  
bracemēts, or ( finally which  
from feeling this effic of the  
tious inaction, and liued by  
ly touch of his good pure

*The second parte.* 403  
o- pleasure and will, the  
n- which hee ought still  
ti- to nourish, conserue,  
ti- and chearish within him  
yfe- in obayeng and corres-  
p- ponding to his attrac-  
ou- tion and illumination,  
ours- untill the fowle attray-  
come- to see him ( as it  
oy- were ) at Noone-daye,  
and- and that shee being be-  
che- come and made the  
n- self same with him,  
rou- hee may haue no other  
pect- will, ioye, or lyfe, then  
t- em- his will of God, the  
ally- which is the perfection  
ffice- of the Interiour will:  
d- liu- and by how much mo-  
goe- purely a man addies-

404 *Of the Interiour will*  
feth his intention in the  
Exteriour will, so  
much more profown-  
dly shall hee diue into  
the Interiour will.

*Letts of  
the in-  
riour  
will.*

And therefore those  
that tast not this inte-  
riour, ought to examine  
and looke how they  
behaue theſelves in the  
Exteriour (namely)  
whether they haue  
theyr Intention dulie or  
dered (that is) whether  
they haue not any paſ-  
ſion or affection in the  
worke in hand; whe-  
ther they doe it meer-  
ly for that ſuch is God  
will, without other

*The second parte.* 405  
he end or intention what-  
soever; in somme, whe-  
ther such they inten-  
tion be accompanied  
with the six degrees  
taught in the first parte:  
An so shall they disco-  
uer the impediments  
they with holding them frō  
the entering into the Inte-  
rior.

Now (loe) this Ma-  
nifestation and feeling  
proceedeth from the  
puritie of Intention in  
this manner : Puritie  
bringeth a mortificatiō  
of passiōs and affectiōs  
in the soule ; mortifi-  
cation breedeth a great

*How  
this de-  
gre pro-  
ceedeth  
from  
puritie  
of intē-  
tion.*

406 *Of the Interior will*  
tranquility, tranquili-  
tie a profownd silence;  
and in this profownd  
silēce the fowlle sayth,

*Ps. 81.*

*Auriam quid loquatur in*  
*me Dominus Deus.* I will  
hearken what my Lord  
God speaketh within  
mee: and with all hea-  
ring and knowing like  
a true sheepe his sweet  
voyce, shee cannot cō-  
tayne her but as his true  
spouse, in abundance  
of hearts-ease brea-  
keth out and sayth, *Vox*

*Cā. 5. dilecti pulsantis, aperi mi-*  
*hi (sorer mea sponsa)* Loe,  
the voyce of my deere-  
ly beloued knocking

The second parte 407

and sayeng, Open vn-  
to mee ( my sister, my  
spouse ) And , Sonet  
*vox tua in auribus no-* Cāt.2.  
*stris , vox enim tua dul-*  
*cis & facies tua decora,*  
Let thy voyce sownd  
within myne eares, for  
(loe) they voyce is  
sweet, ād they face be-  
autifull: And being ( as  
it were ) inebriated with  
this sweet inuitation  
shee answereth him ād  
sayth, *Quā dulcia fauci-* Psal.  
*bus meis eloquia tua, super* 118.  
*mel ori meo,* How sweet  
are thy words to my  
pallate, more sweet thē  
honny to my mouth;

*Ibid.* And againe, *Ignitum elo-*  
*quium tuum vehementer,*  
*& seruis tu<sup>9</sup> dilexit illud,*  
 Thy speach is vehemē-  
 tly inflamed, and thy  
 seruant dilegeth the-  
 rin. Breif, hauing well  
 knowne his voyce and  
 the sweetnesse therof,  
 shee cannot refrayne  
 frō breaking forth in-  
 to his prayses, sayeng,

*Cāt. 5. Guttur illi<sup>9</sup> suauissimum,*  
 His throat or voyce is  
 most sweet; insomuch

*Cāt. 5. that, Anima mea*  
*liquefacta est ut di-*  
*lectus loquutus est,* My  
 fowle did melt and  
 dissolue allcone as our



*The second parte. 409*  
my beloued spake vnto  
me.

In like manner this  
puritie of Intention  
bringeth with it (as is  
sayd) a dissipation of  
passions and affectiōs;  
and this dissipation  
worketh a serenitie in  
the soule, which se-  
renitie maketh the Sun  
of Iustice to shine in  
our interiour *Horizon*,  
and manifest himself  
vnto vs.

Againe, this puritie  
of intention doth dri-  
ue away the appetits  
and concupiscences of  
our owne will, which

410 Of the Interiour will  
being cast of, their con-  
traries take vp theyr  
place ; so that wheras  
before a man had no  
appetite but to his ow-  
ne peruerse will, now  
rellisheth hee nothing  
els then the will of God;  
and therfore the Psal-  
m<sup>ist</sup> sayth , *Gustate &*  
*videte quàm suavis est Do-*  
*minus* , Tast ad see how  
sweet our Lord is.

Finally, this puritie  
of intētion perceth and  
beateth downe the  
wall of self-will, be-  
hind which the spouse  
discruieth her heavenly  
Groomie, as shee affir-  
wixt

The second parte. 411

meth sayeng, *En, ipse stat* Cā. 2.

*post parietem nostrum, pro-*  
*spiciens per cācellos, respi-*  
*ciēs per fenestras,* Behold,

wher hee standeth be-  
hind our wall, casting

his eye in at the grates,

looking in at the win-

dowes. For, what other

is this thick wall which

hindreth vs to see God

though neer vs, but our

self-will which separa-

teth vs frō him, accor-

ding as it is sayd, *Ini-* Isa. 59.

*quitates vestra diuiserunt*

*inter vos & Deum,* Your

iniquities haue made a

diuision or a wall bet-

wixt yow and God;

412 *Of the Interiour will*  
And what are the grates in this wall through which hee beholdeth the spouse, but the breaches and gapps which shee maketh in this her self-will, by the heauy hammer of Abnegatiō? Also what are these windowes in the wall wherat hee vieweth her, but pure intentions through abrenunciation of all vncleanesse?

It is then the purificatiō of Intention that discouereth God, and manifesteth the souldier, and maketh her tast his much

will; so as by this manifestation shee plainly seeth, and experimenteth that which before shee but only possessed: shee vnderstandeth (I say) seeth, and tasteth this diuine will in her owne capacite, ioyeng therein as in her owne, and that with so much more pleasure as shee feeleth the one to be more delicious, penetratiue, and inebriating then the other; and also plungeth, and transformeth herself therinto with so much more force, and

414 *Of the Interiour will*  
violence of ardēt loue,  
by how much shee  
discouereth it to be  
better to liue therin,  
then in her owne will;  
the which hauing once  
takē full, fast, and pea-  
ceable possessiō of her,  
draweth, exalteth, rai-  
sheth, and conioyneth  
her inseparably to it  
self, and lifteth her vp  
as Amber doth the stra-  
we; and like a torrēt of  
delights breaking out  
vpon her and ouerflo-  
wing her, doth so wa-  
ter and inebriate her,  
and so wholly replenish  
her interiour, that like

*The second parte.* 415

as melted and dissolued  
into a sea of sweetnes-  
se, shee remaineth so  
cleane depriued of her  
owne forces and pow-  
ers, that the diuine will  
taketh plenary posses-  
sion of her, through an  
absolute maysterie, and  
without all manner of  
contradiction; impel-  
ling her onward to  
all goodnesse, and  
working in her, by  
her, and with her, all  
these holie and amo-  
rous interiour opera-  
tions and effects.  
And note, that bet-  
wixt this Manifestatiō

416 *Of the Interiour will*  
and puritie of intetion,  
theare is a mutuall aug-  
mentation and reci-  
procall encrease; for,  
as that springeth of  
this, so this augmēteth  
by that; wherfore how  
much greater is the  
puritie of Intention, so  
much cleerer also will  
be the Manifestation  
and how much cleere  
in this Manifestation  
so much greater will  
be that puritie of In-  
tention; and how much  
sooner the soule shall  
haue attayned this pu-  
ritie, so much the speed-  
ier shall shee likewise  
enioy



enjoy that Manifesta-  
tion. Finally, when the  
soulle hath once fo-  
und this treasor and  
tasted this pleasure, it  
shall not be hard for  
her to renounce from  
henceforth her self, and  
to continue this puritie  
of Intention, seeing  
that a man easily for-  
goeth the lesser good  
and pleasure, to enjoy  
the greater.

~~~~~  
*Of Admiracion the se-
cond Degree.*

CHAP. III.

After this Manife-
statiō of the plea-

Gg

*Admi-
ration
the 2.
degree*

418 Of the Interiour will
sure which God taketh
in the execution of his
will, succeedeth ano-
ther degree (to weet

1: pro-
ceede b
of 3.
causes.

Admiration, proceed-
ing of three principall
causes: the first whereof
is the greatnes of God
the second a man's
owne Nothing; the
third the admirable fa-
miliaritie of God with
the soule.

The
great-
nes of
God.
1. Can-
se.

As touching the first
the vnmeasurable great-
nes of God almighty
beginneth heer to dis-
couer it self so won-
derfully, that it woulde
astonisheth the soule

will *The second parte.* 419
keth for this interiour will
of him by which shee is ab-
ano forbed, ad with which
veet shee is become one and
occe the self same thing,
cipal geueth her so true kno-
herowledge of God, that
f God shee knoweth ad seeth
man that thear is nothing
; thelse but hee, and that
able fa thear is but one being
d wither Esſēce which is true,
and that all things els
the first but it are nothīg: which
ole grow although they haue so-
might the certaine borrowed
er to being in then, yet they
so worae it not so, as that
it who thear is any cōparison
e fowle be made betwix their

4:0 *Of the Interiour will*
being and that of Gods,
from which it all pro-
ceedeth; whose should
not be infinit if there
were any other then
hee; for there should
hee end where that o-
ther should beginne.
Now then the soule
knowing, and seeing
this veritie by her owne
experience, shee is fo-
grounded and establi-
shed therein (not by
particular circumstance
of the vnderstanding, but
by a generall and sim-
ple view and by her in-
clination to God) as though
shee neither seeth, knoweth
with, nor receiveth any

The second parte. 421

other thing then this infinite essence and incomprehensible beautie; wherewith astonished, shee heerhence beginneth to tast the immensitie or infinitie which shee had but onely heard tell of afore; and this experimentall knowledge of the infinitie of God ingēdreth this *Admiration* in the fowlle.

Furthermore, this *Our nothing 2.*
Admiration is augmē- *Cause.*
ed by the contrarie
cause (to weet) our No-
thing, which is as great
an extremitie on the

422 *Of the Interiour* will
other side, and no lesse
profownd gulf; the
perfect knowledge of
which poynt cometh
by the knowledge of
the other, for *Contraria*
iuxta se posita magis elu-
ce/cunt, Contraries set
one by another are mo-
re eident: so that like
as black is more perspi-
cuous set by white, so
doth mā's Nothing ap-
peare more cleerly,
being compared with
the immensitie of God;
as also on the other si-
de the immensitie of
God, by comparison
with mans Nothing,

The second parte. 423
yea, these twoe poynts
are so incident one to
the other, that without
the one yow can not
knowe the other, inso-
much that a man can
neuer see the infinite
Essence of God, till
first hee knowe his ow-
ne Nothing; neither
yet his owne nothing,
before hee haue the
true knowledge of this
diuine immensitie; but
the sowlle once kno-
wīg it, knoweth forth-
with right perfectly her
owne Nothīg; the sight
wherof putting her in-
to an astonishmēt and

424 *Of the Interiour will*
admiration , maketh
her to break forth and
say with the Prophet,
Pf. 72. Ad nihilum redactus sum
& nesciui, I am brought
to nothing and wist it
not; for why shee hath
so long contemplated,
and so intimately em-
braced this infinite Es-
sence in this will, that
when shee retorneth
to behold her self in
conference, and com-
parison with this infi-
nitie, shee acknowled-
geth her self meer va-
nitie and a very No-
thing; the which ack-
nowledgement freeth

will
keth
and
phet,
sum
ught
ift it
hath
ated,
em-
e Ef-
that
rnet
lf in
com-
s infi-
vled-
er va-
No-
ack-
reeth

The second parte. 425
her, and geueth her a
frank accesse to God,
and free egressse and re-
gressse vnto him at her
pleasure, as hee himself
witnesseth sayeng, *E- Ioā 10.*
egredietur & ingredietur,
& pascua inueniet, Shee
shall goe forth and en-
ter, and shall find pa-
sture.

But these twoe di-
uine illustrations and
operatiōs are followed
by a third (to weet)
by a great familiaritie
and sweetnesse which
our Sauour vseth to-
ward the fowlle, whe-
at shee remayneth

426 *Of the Interiour* will
yet more astonished,
for that commonly, li-
ke seek and accompa-
nié with theyr like, as
Noblemen with No-
blemen, gētlemen with
gentlemen, ploughmen
with ploughmen, beg-
gers with beggers, in-
somuch as to see a Lord
cōuerse with a begger,
were a note of Heroy-
call and admirable go-
odnesse in him; but if a
king should be seene
to doe it, it would be
reputed an humilitie
and condescend wor-
thy of immortal memo-
rie: now what were all ne-

The second parte. 427
will this goodnesse and hu-
hed, militie compared with
y, li- Gods, whoe so vouch-
mpa- safeth to cōuerse with
e, as No-man? truly, nothing els
with out mallice, and pride.
nmen If then it seemeth so
beg- greate goodnes, one
s, in- worne of the earth to
Lord cōuerse with another,
egger, what bountie (trow
leroy- ee) is it to see the
le go- ing of kings and God *Ps. 42.*
ut if a of Gods familiar with
seene worne, and which
uld be ath nothing but com-
militie eth from him? yea, w-
wor- ich is most of all, with
memo- syn full fowle and his
ere all nemie? seeking her,

428 *Of the Interiour* will
wooing her, chearing
her, shewing her all
louely and gracious re-
gard, and incessantly
honoring her with so-
me particular grace or
other: in fine, making
shewe as though hee
had some speciall need
of her: yea seeking her
grace with such instā-
ce, loue, and humilitie,
as though all his good
depended on her con-
sent, and all his felici-
tie consisted in her fa-
uor.

The fowlle (loe)
moūted to this degree,
and seing with an illu-

The second parte. 429

will miniat eye the extent
earing of so infinit goodnes of
er all God toward her, not
us re- only falleth into a pro-
lantly fownd admiration the-
th so- of, but departeth euen
ace or out of her self through
aking extreame astonishmēt,
h hee so farre forth as fal-
l need ling therby as into a
ng her trance or Extasie, in ex-
instā- celsē of loue and ioy
nilitie, shee crieth out sayeng,
good *Fulcite me floribus, stipa-* Cāt. 2.
r con- *te me malis quia amore*
felici- *laqueo*, Prop mee vp
er fa- with flowres, beset
(loe) mee rownd with ap-
egree, ples, for (loe) I lāguish
n illu- for loue. If the twoe

430 *Of the Interiour will* T
Queenes, *Hester* and and
shee of *Saba* fell into an will
extasie, the one in be the
holding the glorie of obe
king *Assuerus*, the other deat
in viewing that of *Salomō* ann
mō, what marueill may him
it seeme to the fowlle, red
to see so excessiue lone deb
and goodnes of Allmi- rabi
ghtie God himself of t
ward her? But what are lou
these flowres which hea
may so support ad call
her vp in her languish- cho
ment, but the examples hic
of *Iesus Christ*, the which (w
shee desireth to imita- sho
te? sayeng within her foc
self; I desire to forgoe fest

Io. 17.

14.

The second parte. 431
and renouce my owne
will by his example, for
the will of God, and be
obedient therunto vntill
death as hee was, ad to
annihilate my self like
him, to the end I may
reder some parte of my
debts to that vnmeasu-
rable goodnes: I languish
of the wownds which
loue hath made in my
heart with the arrowe
called *Sagitta electa* the
choise/arrowe, the w-
hich that diuine Archer
(whoe is Charitie) hath
shot into my heart est-
soones vpon his Mani-
festation vnto mee, and

Isa. 48.

432 *Of the Interiony will*
whoe also like a good
Archer hath followed
his arrowe , so that
both are fixed in my
heart, and lodged in my
bowells as it is sayd,

Pf. 14. Ad eū veniemus, & man-
sionē apud eum faciemus,
Wee will come , and
will abide with him.

Luc. 12. Behold , this arrowe is
all on fier , and neuer
cometh but to kindle
this fier in our land:
the heat therof bur-
neth mee , the loue in-
flameth mee , the ar-
dour melteth and dis-
solueth mee like wax

Pf. 77. before the fier , consu-
ming

ming ali my forces, and
(in fine) maketh mee to
die vnto my self and li-
ue to God; and how far-
ther this arrowe per-
ceeth and my wownd is
greater, so much more
incurable is my lāguor,
and holosome my hurt.
And therefore is it that
I entreat yow to sup-
port mee with the flo-
wres and examples of
Iesus Christ. and to strēg-
then mee with the ap-
ples of odoriferant pra-
yers; for (loe) these flo-
wres and frutes are as
pillars wheron I rest
and am borne vp,

Hh

434 *Of the Interiour will*
as being as hard as Ada-
māt, high as heauen, of
depth bottomlesse, of
durance endlesse.

See heer, how this
holie fowle speaketh,
rapt in admiration of
this infinite goodnesse,
and wholly infered and
inflamed with the ar-
dēt loue of her heauen-
ly spouse; and not ha-
ble to containe any lon-
ger, breaketh out
through excesse of fer-
uor into inward tear-
mes and boyling acts
tearmes and acts vnder-
stood rather of God than
of herself; and is by this

The second parte. 435

meanes highly lifted vp
to God : and by how
much the more shee ad-
mireth him , so much
more is her eleuation,
and so much the clearer
and essentiall her dis-
couerie, and view of the
diuine will and sweete
pleasure of God; and by
how much more shee
admireth him, so much
the higher is her cleua-
tion ; and recipro-
cally how much hi-
ther is her eleuatiō, so
much the more shee
admireth him , and is
made therby so much
the more capable of

H h 2

436 *Of the Interior will*
that goodnesse.

*These
degrees
be not
conside
rations*

But note, that I mea-
ne not that *explicite* the
soule rest and stay on
these three poynts, nor
that shee practice them
by way of cōsideration;
but rather that they
present them selves ge-
nerally vnto her as di-
uine lights shee not lea-
uing of the Cōtempla-
tion of the diuine will
to seeke them, but w-
holly and continuall
remayning fixed therein

~~~~~

*Of Humiliation, the*  
3. degree.

**A**fter this *Admirati-  
on* ensueth *Hu-  
miliation*, a degree which  
followeth immediately  
after hauing discried  
and admired the diuine  
immensity and omni-  
potencie, in that the  
soule hath cleerly see-  
ne that God is euery  
where, as hauing seene  
him without and wi-  
thin her, aboue and be-  
lowe her, on euery side  
and rownd about her,  
and after hauing perfe-  
ctly perceiued that God  
is more inwardly wi-  
thin her then shee her-

*Humi-  
liation.  
3. De-  
gree.*

438 *Of the Interiour* will  
self: moreouer, hauing  
knowne his goodnesse,  
tasted his sweetnesse,  
seene his beauty, enioyed  
his familiaritie, and  
experimented in her his  
liuely and efficacious  
Inaction, his sweet and  
secret operation, his  
strong and violent  
attraction, and ( finally )  
after hauing compared  
her vilitie, her mallice,  
her nothing, with the  
immense glorie and goodnesse  
of God, shee be-  
ginneeth to produce  
profownd ( though  
most secret and subtile )

The second parte. 429

acts of humilitie, sayēg  
one while with S. Peter

*Recede à me quia homo* Luc. 5.

*peccator sum*, Depart frō

mee, for (loe) I ame a

sinfull wight; And anō

with S. Elizabeth, *Et*

*unde hoc mihi?* W' hence Luc. 1.

and from what good-

nessē cometh it, that

God vouchesafeth thus

to come and visit mee?

Otherwhiles againe

with S. Peter, *Tu mihi* Io. 13.

*lauas pedes?* Comest

how to wash the fecte

of my muddy ād earthly

affections through thy

ough heauenly and familiar

condescēt and chea-

*Apoc.*  
19.

440 *Of the Interiour will*  
rishings? thou ( my  
Lord and God of all glo-  
rie) wilt thou through  
the familiar and deli-  
tious operation of thy  
diuine will , thus dai-  
gne to disgust mee of  
myne owne bitter and  
abiection will; what! thou  
that art the king of  
kings and Lord of Lords  
wilt thou abase thy  
self so lowe as to con-  
ioyne thy will with  
myne, and operate so fa-  
miliarly with, in, and by  
it, and endure that it  
doe one and the same  
act with, in, and by thy  
diuine will. Lord, I



*The second parte. 441*

I am affrighted at this  
noueltie, astonished at  
this bounty, and ouer-  
whelmed with this glo-  
rie and maiestie, and a-  
me not hable to endure  
so great abatement of  
thy greatnesse, nor suf-  
taine so great a flashe  
of thy splendure, nor  
comprehend such ex-  
cessie of goodnesse, nor  
abide so strong assalt of  
so infinit loue; *Recede à*  
*me, Lord, depart from*  
*mee a sinner, Et dimitte* Iob. 10  
*me paululum vt plangam*  
*dolorem meum*, And lea-  
ue mee a while to way- *Ioan.*  
I lemy finnes; els, *Non 13.*

442 Of the Interiour will  
*lauabis mihi pedes in eternum*, Thow shalt not  
wash the feete ( of my  
passions and affectiōs )  
with thy familiar blandishments and heauenly  
delices. To whom as  
to her that vnderstandeth not as yet that my-  
sterie, God answereth,  
*Quod ego facio tu nescis*  
*modò, scies autem postea*,  
What I doe, thow knowest  
not now, thow shalt  
know it heerafter. As if  
hee would saye, My spouse,  
thow vnderstandest not the  
effect and consequence  
of this my worke; thin-

*Ibid.*

*The second parte. 443*  
ke not that I doe it only  
to manifest vnto thee  
my benignitie, but also  
to releiue thy necessi-  
tie, for why, *Si non laue-*  
*ris te non habebis partem* *Ibid.*  
*meum*, Vnlesse I washe  
thee thou shalt haue  
no parte with mee; if by  
the tract of my spirit  
I plucke thee not out  
of thy fleshe; if by the  
tast of my true pleasure  
I make thee not forgoe  
the false; if with the  
tastellish of my heauen-  
ly sweetnes I make  
thee not distast the ear-  
thly; if by the peace  
of my will and plea-

444 *Of the Interiour* will  
sure I free thee not fro  
the warre of thy pas-  
sions; if by a ioy in my  
will I make thee not  
forsake thine owne; if  
( finally ) by a superna-  
turall contentment and  
repose I make thee not  
cast of that of nature,  
thow shalt remaine e-  
uer thine owne, and al-  
wayes in thy self, ha-  
uing the feet of thy af-  
fectiōs still fowle and  
soyled with cartly  
myer, and consequēly  
canst haue no parte  
with mee in that goo-  
dly City of mine, where  
rito Nullū inabit com-

*Apoc.*  
21.

*The second parte. 445*

*quinatum* , No defiled  
thing shall enter : and  
therefore by this my li-  
uely, efficacious, sweet,  
and familiar operation  
in, and with thee, it plea-  
seth mee to wash and  
make cleane thy feete  
(to weete) the inferiour  
parte of thy sowle, from  
all spot of passion and  
disordinate affection,  
and radically to plant  
my will in thee, where-  
by to make thee my li-  
uely temple, holie ta-  
bernacle , Paradise of  
pleasure, and ( brief ) to  
make thee one spirit  
with mee, yee myne o-

446 *Of the Interiour will*  
wne sweet spouse for  
euer and euer, for *Spōsa-*  
*Osee. 2. bo te mihi in eternū,* I will  
espouse thee for euer.

The sowlle thus seing  
that such is his diuine  
will, which is her only  
lyfe and ioye, and to the  
which shee aspireth  
from the bottome of  
her heart, with an vnfa-  
tiable desier to resigne  
herself wholly therun-  
to, answereth, *Domine*  
*non tantum pedes meos, sed*  
*& manus & caput,* O  
*Ioā. 13.* Lord, wash not only  
my feet, but my hands  
ād head also, that I may  
not only haue cleane

*The second parte. 447*

feet for to walk in thy  
wayes, but also an illu-  
mined vnderstanding  
to knowe thy lawe, ād  
innocent hands to doe  
good workes, wherby  
being wholly despoyle-  
d of the old mā, I may  
from hēceforth say, not  
only *Lavi pedes meos, Cāt. 5.*  
*quomodò coinquinabo eos?*  
I haue washt my feet,  
now shall I now fowle  
thē any more? but also,  
*Exui me tunica mea, quo-*  
*modo induā illam?* I haue *Ibid.*  
put out of my garmēt, how  
shall I put it on againe?  
wherunto the spoule  
answereth, *Qui letus est, Ioā 13.*

448 Of the Interiour will  
non indiget nisi vt laue  
pedes, sed est mūdus totus.

Hee that is washed  
needeth not but only  
to wash his feet, but is  
wholly cleane: for, if  
thow haue no vaine af  
fections thow shalt be  
cleane all ouer, *Et macu*

*Cant. 4.* *la nō erit in te,* And thea  
shalbe no spot in thee  
and therefore let me do  
my will in thee, let me  
operate like a true wit  
spouse let my spirit re  
pose in thee, let mee la  
bour together with  
thee, for that according  
to the word I haue pa

*Osee. 2.* sed vnto thee, *Sponsa*



The second parte. 449

temihi in fide, I will espouse thee in fayth.

The sowlle hauing vnderstood this myste-  
rie, as one wholly dis-  
solved into sweetnes,  
and inflamed with loue,

sayth, *Anima mea lique-* Cant. 5

*facta est vt dilectus loquu-*  
*tus est*, I was wholly dis-

solved as soone as I he-  
ard my beloued speake

and goeth on in spirit  
true with the virgin Marie

sayeng, *Ecce ancilla Do-*  
*mini*, fiat mihi secundum

with *verbum tuum*, Lo heer  
thy handmayd ( oh

Lord ) be it vnto mee  
as thou hast sayd. And

450 *Of the Interiour will*  
heerupon, by such her  
sweet cōsent and hear-  
ty resignation to the  
will of God, shee beco-  
meth straightly vnited  
therunto, receiueth it  
into her, and (finally)  
is become therby the  
mother of *Iesus Christ*,  
for ( quoth hee ) *Qui-*  
*cunque fecerit voluntatem*  
*patris mei qui est in cælis,*  
*hic frater, & soror, &*  
*mater mea est*, Whoe  
so doth the will of my  
father whoe is in hea-  
uen, hee is my Brother,  
my Sister, and my  
Mother. And the fowl-  
le hauing so spiritually

*The second parte.* 451

cōceiued him, and being  
become great of him,  
shee charily keepeth,  
cherisheth, nourisheth  
worshippeth, and a-  
doreth him in her  
heart, like as the vir-  
gin *Marie* did in her  
boddie; and so (to be  
short) shee is blessed,  
not for being the wom-  
bewhich beareth him,  
or the teates which  
nurseth him, but for  
being shee whome hath  
heard the word of God  
and kept it.

*Luc. ii*

*This  
dialo-  
gue pas-  
seth in  
spirits,*

Now, albeit this  
Dialogue passe not bet-  
wixt God and the fowle

452 *Of the Interiour Will*  
in these expresse ad for-  
mall tearmes, yet silen-  
tly and in spirit they  
passe in effect and sub-  
stance within the soule  
in this her desire of  
Humiliatio; the which  
spirituall effect a man  
cannot expresse but by  
such articulate words.  
And thus by this de-  
gree of Humiliation  
ought the soule learne  
to humble herself amid  
the familiar visitations  
and blandishments of  
her heauenly spou-  
se (that is to say) be-  
haue her with as pro-  
fownd reuerence to-

*The second parte.* 453

ward that great maie-  
stie, as it daigneth to  
stoope in so great fami-  
liaritie to her; ad ought  
to take great heed  
not to render herself  
reciprocally familiar  
vnto him as to her e-  
quall, for so should  
shee make of this fami-  
liaritie a wall betwixt  
God and her, and a very  
thick clowd which  
would hinder her from  
the cleer aspect of the  
spouse and frō wading  
forward into his great-  
nesse; a poynt wherein  
many spirituall persons  
doe very much preiudi-

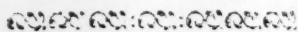
454 *Of the Interiour* will  
ce themselves, forget-  
ting through Gods gre-  
at familiaritie with,  
them, to render vnto  
him a due and profo-  
und reuerence.

*why fa* The reason why  
*mitia* such familiaritie of the  
*ring me* soule toward God is  
*keith a* such an obstacle and  
*wall be* clowd, is because that  
*wixt* therby shee accomo-  
*God ad* dateth the greatnesse of  
*the su-* God to her smallnesse,  
*le.* and his diuinitie to her  
humanitie, and so  
seeth almost nothing  
at all out of her self, nor  
any greatnesse aboue  
her owne; whereas by

*The second parte. 45*

profownd reuerence  
shee is rayfed vp aboue  
herself to the greatnes  
of God, and proportion-  
natech herself in some  
sort to him, and her  
humanitie to his Dic-  
tie, and so shee seeth  
things which are abo-  
ue her; in the one God  
is proportionated to  
the sowle, in the other  
the sowle to God; in  
the one God is abased  
without that the sowl-  
le is any whit lifted vp,  
in the other the sowle  
is lifted vp, without  
that God is any whit a-  
baised: And so yow see

456 *Of the Interiour will*  
the one serueth as a clo-  
wd to vayle the great-  
nesse of God from the  
sowle, and the other as  
a light wherby to dis-  
ne it.



*Of Exultation, the*  
4. degree.

CHAP. V.

*Exul-  
tation,  
5. De-  
gree.*

*wherof  
it co-  
meth.*

**E**Xultation of heart  
ensueth incidently  
the degree of *Humilia-  
tion*; for, the same causes  
which doe humble her  
doe likewise make  
her exult, because her  
smallnesse which shee  
weth her that shee is



*The second parte.* 457

nothing of her self, I.  
depth likewise shewe  
her how shee is all in  
God; and how in lea-  
ving a being finite, shee  
enricheth her to an infini-  
te, knowing well that  
being shee is nothing of  
her self, but of that  
which is (to wect) God;  
and if then shee subsist  
of him whoe sustaineth  
her, that consequent ly  
hee is in her and shee  
in him: and heerin con-  
sisteth the true *Exulta-*  
*tion* of the heart. The  
greatnesse also, and ma-  
gnificence of God as  
they doe humble her,

2.

458 *Of the Interior will*  
so likewise doe they  
rayse in her this Iubila-  
tion, seing herself ma-  
de one and the same

3. with them. Moreover,  
the familiaritie of God,  
or spirituall concep-  
tion aforesayd of Iesus  
Christ causeth this hu-  
militie in her, and that  
humilitie is accompa-  
nied with exultation,  
insomuch as after that  
humble concepiō shee  
singeth with the virgin

*Luce. 1. Marie, Exultauit Spiritus*  
*meus in Deo Salutari meo,*  
*quia respexit humilitatem*  
*ancilla suae. My spirit*  
exulteth in God my Sa-

*The second parte.* 459

uiour, because hee hath  
respected the humilitie  
of his handmayd. Fi-  
nally, another more es-  
sentiall cause then the-  
se which produceth  
this extreame *Exulta-*  
*tion*, is, the marueillous  
and inseparable vnion  
of the spirit of man  
with God: wherof for  
that I haue already  
treated in the 2. chapter  
of the first Parte, I for-  
beare heer to speak,  
referring the Reader  
therunto.

Of this Iubilie and *E-* Cās.  
*ulation* of spirit spake  
those whoe hauing tasted

460 Of the Interiour will  
it sayd, *Exultabimus, &  
letabimur in te, memores  
vberum tuorum super vi-  
num*, Wee will exult  
and reioyce in thee, re-  
membring (that is) ha-  
uing experimented that  
thy teates are better  
then wyne: Shee sayth  
better then wyne, *In  
quo est Luxuria*, Wherin  
is Luxurie, wherunto  
this Exultation is con-  
trarie, as being *Vinum  
germinans virgines*. The  
wyne which engēdret  
virgins or the celibat  
lyfe, and making a man  
for the fruition of the  
se spirituall delights.

Eph. 5.

Zac. 6.

*The second parte.* 461  
despise all the pleasures  
of the flesh, for, *Gustato*  
*spiritu deficit omnis caro,*  
The spirit once tasted,  
all flesh fayleth.

The effects of this *The ef-*  
Exultation are, that it *f.ets of*  
withdraweth vs from *Exul-*  
all vagaries, retayneth *tation.*  
at home within our  
interiour, allwageth  
the dolour of Abnega-  
tion, encourageth Pu-  
llanimitie commaun-  
deth affections and  
bridleth Passions; also,  
is an oyle which sup-  
pleth the stubburnes of  
mynd, sweetneth the  
bitternes of the heart,

452 *Of the Interiour will*  
sollageth the tedious-  
nes of lyfe, and reioy-  
ceth the spirit; it is a  
saule which maketh  
toothsome the vnsauo-  
rie morsell of mortifi-  
cation, a medicine  
which healeth the wo-  
wnds of affliction; a  
water which strength-  
neth the debilitie of  
the spirituall sight: In  
fine, it maketh vs despi-  
se all carnall consol-  
ation, forget all world-  
ly delights, surmount  
our calamities, to sit  
ease amid our toyles  
and trauayles, and to  
triumphe ouer our in-

ur will      The second parte. 463  
diouſ-      fernall foes: it maketh  
reioy-      eaſie, things ſeeming  
it is a      impoſſible, it geueth  
maketh      courage to perſeuere, it  
ſauo-      openeth Paradife, and  
ortifi-      waſting the ſowle o-  
dicine      ver a ſea of miſeries,  
e wo-      liſteth her vp to heauē,  
n; a      ſhee of whome is  
ngth-      ſayd, *Quæ eſt iſta quæ af-* Cat. 32  
ie of      *ſcendit de deſerto, delitiis*  
: In      *fluēs, innixa ſuper dile-*  
eſpi-      *ctum ſuum.* Whoc is this  
ſola-      that aſcēdeth from the  
orld-      deſert, abounding in  
ount-      delights, leaning vpon  
ſit a      her beloued, and firmly  
yles      nited to him?  
l to      ~~.....~~  
in      *Of Elevation, the 5. degree.*

## CHAP. VI.

*Eleva-  
tion.  
5. De-  
gree.*

**A**FTER this degree of *Exultation* succeedeth the last of *Elevation* of the will and mind into God ; the causes whereof are all the former degrees (to wit) *Manifestation*, *Admiration*, *Humiliation*, and *Exultation*.

*Effects.*

For first, that of *Manifestation* sheweth the soule as farre as heritie reach extendeth the will to God, and how shee is in God, making her truly, really, and experimentally to tast it in her owne capacitie

(name)



*The second parte.* 465  
(namely) that it is spi-  
rit and lyfe; a thing so  
surpassing all vndersta-  
ding, as that no witt or  
doctrine can compre-  
hend it, seing that na-  
turally none cā exceed  
(to the bownds of Nature,  
but to know what is  
spirit and lyfe a man  
must be in spirit and ly-  
fe, which is aboue natu-  
re and beyond the acti-  
uitie of her Sphear, and  
is not naturally to be  
knowne; but this de-  
gree of *Manifestation*  
discloseth vnto vs the  
will of God ( spirit and  
lyfe ) in that it lysteth

K k

466 *Of the Interiour will*  
vs vp aboue nature; yet  
notwithstanding fo-  
raſmuch as this degree  
diſcouereth not the  
will of God ſo plainly as  
the others in theyr or-  
der, ſo neither doth it  
lift vp the ſowle ſo  
much as they, but as it  
doth but only begin  
the diſcouerie, ſo doth  
it but begin to lift vp  
the ſowle into God.

2. *Admiration*, likewiſe  
as is manifeſt, liſteth vp  
the ſowle, for that  
*Admiration* being no  
thing els but a total  
extension of the ſowle  
le, and all her power

*The second parte* 467

vp on an object beyond  
and aboue her capaci-  
tie, it must of necessitie  
lift vp the admiring so-  
wille, for that such ex-  
tension of her self, and  
totall application of  
her powers to this will,  
causeth consequently  
on the one side an auer-  
sion from exteriour  
things, by a totall in-  
traction of her powers  
and senses, and on the  
other a perfect inhe-  
rence or adhesion the-  
runto wherby to com-  
prehend it; the which  
auersion, and conuer-  
sion or adhesion to the

468 Of the Interiour will  
supernaturall obiect  
work this *Elevation*.

3.  
Luc 1. The like is of *Humi-  
liation*, eleuating the so-  
wille as is shewne, *Quia  
respexit humilitatem an-  
cilla suae*, For that hee  
hath respected the hu-  
militie of his hand-  
mayd: and a while after,  
*Et exaltauit humiles*, And  
hath exalted the hum-  
ble: It eleuateth her (I  
say) not only in grace,  
vertue, and fauor of  
God, but also in actuall  
Cōtemplation and ex-  
perimentall knowled-  
ge of him; for that by  
such act of *Humiliation*

*The second parte.* 469  
(as is shewed) a man  
reducing himself with  
all other things to no-  
thing, hee seeth God in  
all things, or rather all  
things to be God, and  
consequently can see  
nothing but God euery  
where; and this is the  
true *Elevation*.

Then for *Exultation*,  
the like also is of it;  
being but an excessiue  
spirituall ioy, the ple-  
nary abundance whe-  
reof replenisheth whol-  
ly the soule, and with  
her extreame sweetnes  
so inebriateth her, as  
that cleane forgetting

4.

470 *Of the Interiour will*  
the world and all crea-  
tures, yea her self, shee  
remaineth wholly fixed  
in this fountaine of  
ioye ( to weet ) God,  
whoe hath totally sea-  
zed vpon all her powres;  
and so strooken and  
wounded her heart,  
and taken a full posses-  
sion therof, that shee  
hauing now no more  
dominion ouer herself,  
followeth his infla-  
ming instincts and at-  
tractions all in all, and  
(as it were) hand in  
hand, giveth eare to his  
wordes, embraceth his  
doctrine, and (finally) so a

*The second parte.* 471

geueth herself wholly  
ouer vnto him, submit-  
ting and subiecting her  
to his good pleasure;  
followeth him like as  
doth the shaddowe the  
boddie, adheareth to  
him like the Accident  
to the Substance, like  
the Circumference to  
the Center, the mem-  
ber to the boddie, the  
branche to the vine,  
and the parte to the  
wholle; and so is per-  
fectly beccō one and the  
same spirit with God,  
for, *Qui adhaeret Deo*, Cor. 6.  
*vnus spiritus est*, Whoe  
so adheareth to God,

4-2 Of the Interiour will  
is one spirit with him.

Thus then it appea-  
reth how the Interiour  
will of God cometh not  
all at once but by lit-  
tle and little, and how  
the scwile feeleth it by  
degrees, shee being wi-  
thout this diuine will  
likevnto the world,  
wholly repleat and co-  
uered all ouer with the  
darknesse of the night,  
and it on the other side  
like vnto the Sun on  
day, the which as it ap-  
procheth, expelleth and  
banisheth all that dar-  
kenesse, leauing her li-  
ke a little world at

Similie  
not an.



ouer illumined; but as  
the daye commeth not  
all at once but by de-  
grees, and successiuelly,  
so likewise doth this  
will: For, as in the mor- 1 De-  
ning the day beginneth  
to appear, and shew it  
self by little and little,  
so also doth this diuine  
will in the beginning  
of Pure intention.

After followeth the 2 De-  
dawne or breake of  
day, which sheweth  
manifestly that the day  
is entred into the word;  
wherunto resembleth  
the degree of *Manifestation*, which in like

3 De-  
gree.

4. De-  
gree.

474 *Of the Interiour will*  
maner manifesteth that  
the will of God is entred  
into the fowle. Then  
afterward the Sun be-  
ginneth to ryse, light-  
ning the world som-  
what more, and this re-  
sembleth the degree of  
*Admiration*, by which  
the fowle apprehen-  
deth more perspicuou-  
sly the will of God, and  
is therby more illumi-  
nated then before. Af-  
ter this the Sun discha-  
seth all the darknesse of  
the night, the which is  
the degree of *Humilia-  
tion*, wherby (namely)  
by the great abasement

*The second partie. 475*

and annihilation of the  
fowle shee discou-  
reth more essentially  
this will of God, and  
vniting her self per-  
fectly therunto, disper-  
seth all her spirituall  
fogg and darrenesse. Af-  
ter all this, the Sun  
sheweth himself in his  
full and cōpleat beau-  
tie and brightnesse, su-  
che, as that ther'by it  
cheereth and cheri-  
sheth all creatures both  
reasonable and vnrea-  
sonable; which office  
appertaineth to this  
degree of *Exultation*,  
wherin the will of God

*De-  
gree.*

6. De-  
grec.

476 *Of the Interiour* will  
sheweth it self so fayer  
and admirable, that  
the splendure therof  
cheereth and reioyceth  
the reasonable and vn-  
reasonable parte of  
man. Finally, the Sun  
after all the foresayd  
degrees, riseth so high  
and very bright, that  
therby the world is li-  
kewise cleane eleuated  
out of the deepe dark-  
nesse of the night, vnto  
that splendure which  
wee see at Noone day;  
the which representeth  
this last degree of *Ele-  
uation*; the will of God  
bringing at last so great

*The second parte.* 477

light and splendure with  
it, as that the sowle  
is quite exalted out of  
the abyſſe of her spiri-  
tuall darkneſſe, euen  
to the perfect contem-  
plation of God her true  
Sū, with whome being  
arrayed like the wo-  
man in the *Apocalypſe*, *Apoc.*  
and, *Amicta lumine ſi-* 12.  
*cut veſtimento*, Clad all *Pſ. 103*  
in light like as with a  
garment, the Angelis  
fall on admiring her, ſa-  
yeng, *Quæ eſt iſta quæ cār. 6.*  
*progredietur quaſi aurora*  
*conſurgens, pulchra ut lu-*  
*na, electa ut ſol, terribilis*  
*ut caſtrorum Acies ordi-*

478 *Of the Interiour will  
nata? Whoe is this that  
cometh forth like the  
rising morning, beauti-  
ful as the Moone, choy-  
ce as the Sun, and ter-  
rible like an Armay in  
battayle array?*

~~~~~

*Certaine Aduises tou-
ching the premisses.*

CHAP. VII.

*Advi-
ses.*

I, **N**Ote, that I propo-
se not these de-
grees as poynts or con-
siderations to meditate
vpon, but as effects
which this diuine will
operateth in the soule,
the same effects not
arriuing so much by

The second parte. 479

her owne industrie, as
by the operation and
illustration of that will
within her, shee only
disposing herself the-
runto by the cutting
of of all affections and
passions, and by pure
intention, listning in
all peace and repose of
heart, profownd silen-
ce, and tranquillitie of
spirit to this diuine
will.

Moreover, there are
some whoe for being
too actiue ad exterior,
attayne only to the a-
ctiue will, without ta-
sting at all the contem-

3.

platiue or interior. Others some thear are that attayne to so high degree, that they see almost continually the interior will; and such see not the Exterior, because that the Exterior they haue made the Interior. A-

4.

gain, some haue attained the perfection to abyde in the supereminent will, and those see neither the Exterior nor the Interior will, for, of both they haue made the supereminēt; not that the one and the others doe not the

work

The second parte. 48th
work containd in the
first parte, according
to the rules of things
commanded or forbid-
den, for that (loe were
a very grosse error,
wherof I haue a' uerti-
fied yow in the sayd first
parte, as likewise doe
heer againe; but that
they doe those works
interiourly with an o-
ther manner of inten-
tion, and more eminent
meanes.

To conclude, yow
must be admonished
not to retayne precisly
in your mind the Ide-
as of those degrees ad

482 *Of the Interiour will*
diuisions of the diuine
will, to stay therevpon
but as that will is in
self spirit and lyfe wi-
thout all maner of ima-
ge or *'dea*, so and in
such sort must yee en-
deuor (as neer as may
be) to contemplate it
these degrees and diui-
sions seruing only to
help and make capable
therof, the ~~sow~~lles that
haue not yet tasted the
same and which without
such diuision are no
hable to cōprehēd it, as
is shewed afore in the
first and fowrth chapter
of the first parte; for a

The second parte. 483

the light of the day may *Similit*
be distinguished by de-
grees, according to his
successiue and peece-
meale coming into the
world, and yet in it self
is simple and without
distinction and multi-
plicitie; so the light of
this diuine will may be
distinguished by that
it sheweth it self suc-
cessiuely vnto the fowl-
le, and yet for all that is
most simple, vniforme,
and voyd of degrees
and multiplicities; for
like as the Sun she-
weth himself in one de-
gree of light at breake

484 *Of the Interiour Will*
of day at his vprising in
an other, at Noone in a-
nother, and yet is but
all one light euē so this
diuine will discouereth
it self in one degree of
light to Beginners, in
another to Proficients,
and in a third to the
Perfect.

Note also, that al-
though I say, that yow
must feele and tast in
your self this will and
pleasure of God, yet
must yow neuer byde
vpon that feeling, yet
though grownd on the
Abnegation of your
owne will, and vpon

Note
well.

The second parte. 485

Will
ng in
e in a
s but
o this
ereth
ee of
s, in
ients,
o the
at a
t yow
ast in
ll and
, yet
by de
g, yet
on the
your
vpor

the will of God; for, al-
though it be right good
to take a tast and con-
tentmēt in the abnega-
tion of your self, and
in the will of God, yet
must yow not for all
that insist and dwell v-
pon that tast and con-
tentment, but meerly in
the will of God. For
better vnderstanding
wherof yow are to
weet, that in this act of
Abnegation there con-
curre twoe things, Re-
nunciation and Con-
tentment; on the first
wherof yow are to in-
sist and rest, but not
Ll ;

486 *Of the Interiour will*
vpon the latter. So likewise in the act of Resignation vnto the will of God thear are twoethings (to weet) the Resignation it self, and the Taft that one taketh therin ; on the former wherof yow are to repose, but not on the other. For default of which obseruation and due discouerie of this deceit, I haue knowne some very much abused ; and that so much the more , by how much this error is subtile , and couered with a fayer pretext

will
o li-
ft of
the
are
et)
self,
one
the
w a-
ot on
lt of
and
this
wne
abu-
so
by
error
oue-
etext

The second parte. 487
of Abnegation or Re-
signation.

Finally, yow must
not think your self ha-
ble to attayne to this
second parte of the will
of God, till yow haue
first well and dulle pra-
ctised the first by true
and long mortificatiōs;
as hath bein touched in
the 8. chap. of the first
parte.

~~~~~  
*An Examination necessa-  
rie to be vsed by the  
Practiser of this second  
Parte of the will of  
God.*

## CHAP. VIII.

Poynte  
to e  
exam.  
ned.

**A**S for this second Parte it needeth no exact Examination, for that it consisteth rather of effects of the spirit then of any industrie of ours ; only it shall suffice to examin.

I.

First, whether ( having fownd by the first degree of *Manifestation* this Interiour will ) yow haue conserued, chearished, and enter- rayned it , without being distracted ; reie- cting all passions, and



mortifiēg all affections;  
so farre forth as that  
yow haue had no other  
ioye, consolation, and  
lyfe, then in the same.

If when yow could 2.  
not haue this *Manifesta-*  
*tion* nor tast of this diui-  
ne will, yow haue  
searched in the botto-  
me of your heart the  
cause thereof, with a  
strict examinatio<sup>n</sup> whe-  
ther yow haue not had  
any passion of ioy, or  
sadnesse, feare, loue ha-  
tred, or any affection of  
willing or nilling; and  
hauing scwnd any  
such, whether yow

490 *Of the Interiour will*  
haue faythfully repel-  
led it or no.

3. Furthermore, for as  
much as the degree of  
*Admiration* dependeth  
ād proceedeth of three  
poynts (to weete) of the  
Immensitie of God; of  
his Familiaritie, and of  
our owne Nothing, as  
hath bein shewne, exa-  
min wheter yow haue  
duely annihilated your  
self; for that, of this  
annihilation depen-  
deth the perfect fami-  
liaritie, and knowled-  
ge of the immensitie  
of God.

4. As touching the 3.

*The second parte. 491*

degree of *Humiliation*,  
you are to reuise whe-  
ther toward the fami-  
liaritie and blandish-  
ment of the heauenly  
Spouse, your sowlle  
haue carried and com-  
ported herself humbly  
(that is) with as pro-  
found reuerence to-  
ward so great maiestie,  
as it hath daigned to  
stoope so familiarly to  
her, or whether con-  
trariwise shee haue  
forgotten her self, in  
redring him reciprocall  
familiaritie as to her e-  
quall, and so haue made  
of such her presumptiō

492 *Of the Interiour will*  
a wall (as it were) bet-  
wixt God and her, or  
a vayle or thick clow-  
de, wherby shce is hin-  
dred truly to contem-  
plate her Spouse, and  
diue into his greatnes-  
se; a falte which many  
spirituall persons com-  
mit to theyr great do-  
mage, not knowing  
with the familiarity of  
God, to reserue and  
tender vnto him a due  
and profownd reue-  
rence.

5. Examin also, whe-  
ther yo haue duely  
vsed the ioy and *exul-*  
*tation* of Spirit, in infu- yo

sing and plunging your  
fowle farther into  
the will of Go, and ma-  
de vse therof toward a  
more intense and pro-  
fownd Renunciation  
of your self, in driuing  
away all pusilianimitie  
ādyrksōnesse of min t,  
and all imagined diffi-  
cultie of mortification,  
without reposing sen-  
sually thereon. As for  
*Elevation*, that is a de-  
gree or effect dependāt  
of the fowre former.

6.

Finally, whether  
yow haue continually  
borne in mind, that  
yow are not expresly

7.

494 *Of the Interiour will*  
to retaine therein , the  
images or representa-  
tions of the degrees re-  
lated in the second par-  
te , nor the diuisions of  
the will of God , but ra-  
ther whether yow ha-  
ue endeouored accor-  
ding to your powre and  
capacitie , to knowe and  
contemplate it such as  
it is in it self ( to wete )  
simple , and without all  
manner of image or di-  
uision , though to decla-  
re it vnto yow it hath  
bein necessarie to diui-  
de it as yow haue seene .  
Likewise , whether  
8. yow haue taken the sa-

r will  
, the  
enta  
es re  
d par  
ons of  
ut ra  
y ha  
ccor  
re ad  
ve ad  
ch as  
weet)  
ut all  
or di  
ecla  
hatt  
diui  
eene  
ether  
e fa

*The second parte. 495*

me 5. degrees, not for  
your owne acts, but for  
operations and effects  
of the Spirit of God in  
vow.

Heer endeth the Second  
parte of the Rule of  
Perfection.

*Laus Deo.*

~~~~~

THE COPPIE OF
an aduise touching pra-
yer, gi en vnto one, af-
flicted by reason of the
great sterilitie which
hee sownd therein.

3. Prin-
cipall
things
in Pra-
yer.

I,

THE first and prin-
cipall thing which
a man ought in Prayer
to doe, is to rectifie his
intention (that is) to be-
take it in hand only
because God would
haue it so , without
any

will *The second parte. 497*
any other end or moti-
ue whatsoeuer; and to
continue the same only
end and motiue.

OF The second is, after 2.
such Protestation, to
examin his interiour,
and dilcerne if (hauing
pretested such inten-
tion) hee hath sayd true
or no; and this by a sim-
ple view or reflexion
on himself, examining
his heart and sowingding
the bottome of his in-
terieur, whether there
be not any other thing
besids this will lodged
therin; as, if hee desire

M m

498 *Of the Interiour will*
the end of Prayer; if hee
feele any tediousnesse
therin; if hee seek oc-
casion to depart or to
be called away; if hee
wisht to be illuminated
enflamed, or consolated
in any sort whatsoever,
as well in the superiour
or spirituall parte
of the soule, as in
the inferiour or sensible;
and finding by the
examen any of these
things or other whatsoever,
he must reiect
it as a pernicious and
venimous serpent, and
as opposite to the fore-
sayd protestation and
will of God. Now, the other

The second parte. 499

reflexion and examen is
nothing els, but to iud-
ge and feele wherto his
mind is drawne, what
hee wisheth, desireth,
and taketh pleasure
in, or contrariwise
in what hee is dis-
pleased, discomforted,
and what hee flieth.

How to
examine
the in-
tention

The third thing is the
continuance of this examē
ad reflexiō, if so be that
hee taketh only for his
Prayer and subiect this
will of God, to the end
that the soule remai-
ning in her puritie, dis-
charged of all affaires ad
not beig hidred by any
other sight, may conti-

30

For
prayer
grow-
dede pō
the only
will of
God, o
tinua-
tion of
examē.

500 *Of the Interiour* will
nually view, fixedly and
soly contemplate, and
sweetly tast this plea-
sure and delicious con-
tentment of God. Or
els, hee ought often
to visit it by a frequent
reflexion, if hee take
for his subiect medita-
tions and aspirations
to the end that percei-
uing any other thing
to intrude it self into his
interiour, hee may re-
iect it as opposite ad co-
trarie to this puritie of
intention; yea, the very
desire of illumination
and of high contempla-
tion: and this reiection

*For o-
ther for
te of
Prayer
frequē
reflexiō*

The second parte. 501
must be no other wise
done then by the same
will, in turning by a
simple cōuersion ther-
unto, and by a con-
cept, auersion, and obli-
uion of all creatures.

And note, that for *Secres*
the most parte, the hin- *decep-*
drance of the puritie of *ptions.*
intention, and decep-
tion of well minded
persons, are the good
desires, which doe hin-
der, retayne, and ruine
so much the more this
integritie of intention,
by how much the lesse
they are discouered and
held for such, as, as (for

The second parte. 502

example) the desires of
feruour, deuotion, teares,
contrition, and illumination;
for, inasmuch as they are
disguised with the cloaks
of pietie, one taketh no
heed of them, so that
without suspicion, the
desire of them entreateth
into the bottome of
the heart, and wholly
possesseth and ruleth
it, not leauing roome
for the will of God, the
which often tymes is
quite contrary (to weet)
that hee be not comforted
nor illuminated,
neither that hee haue

teares and sensible deuotion; for, true deuotion consisteth only in cōtenting himself with this will of God, or (as saith *S. Thomas*) promptly to dee that which appertaineth to his seruice.

This blindnesse continually commeth, because (as is sayd) a mā looketh only on the cloak and exteriour of such desires, and notes on their interiour true substance and effects, which indeed are nothing els but consolation and illumination;

what is
true deuotion.
2.2 qu.
82. art.
1.

*The
ground
of all
perfe-
ction.*

504 *Of the Interiour will*
yea, proper will, natu-
rall contentment, and
self loue. For, yow
must knowe that the
wholle stable founda-
tion and grownd of per-
fection, is the will of
God, which ought al-
wayes to be seene and
shine in our interiour,
and neuer to vanishe a-
way nor be left of either
by affliction or conso-
lation; no more in ari-
ditie, sterilitie, and con-
tradiction, then in de-
uotion, consolatiō, and
perfect resignation, be-
cause that this will is a
thing so celestially and

will
atu-
and
vow
the
ada-
per-
ill of
al-
nd-
our,
he a
ther
so-
ari-
con-
de-
and
be-
is a
and

The second parte. 505

transcendent, that it re-
formeth all deformitie,
and rectifieth all croo-
kednes and as a thing
firme and stable, dis-
cipliseth and (as it we-
re) absorbeth all vacil-
lation and instabilitie,
and is no lesse in our
pouertie, sterilitie, and
fragilitie, then in our
abundance, deuotion,
and perfection, though
not according to sen-
ce, but to reason; whe-
rof wee are assured by
the diuine powre and
prouidence gouerning
all things.

Whoe then desireth

*How to
repose*

conti-
nu-ly
in God.

506 *Of the Interiour will*
true contentment of
mind, and to liue with
quietnesse in God, it is
necessarie that hee al-
wayes establish him-
self vpon this vnmouea-
ble fowndation, and
cornerstone of the will
of God, reposing conti-
nually therō, and that,
by way of Resignatiō.
But as this fowndation
is not alwayes sensible,
but often hath residen-
ce only in the Reason,
so likewise some ty-
mes a man can not ha-
ue this Resignatiō sen-
sible; but only the rea-
sonable; the which hee

The second parte. 507

may alwayes haue, euē
when the sence is quite
contrarie to the Resi-
gnation; for, one may
be resigned when hee
hath any contradictiō,
sterilitie, or substractiō
of deuotion, notwith-
standing the contradi-
ctiō of the sence, all
the which hee may ac-
cept as the *will of God*;
yea, if hee feele not in
himself the courage so
to accept it and resigne
himself, hee must moue
higher, and take as the
will of God this Irresi-
gnation; and if yet the

508 *Of the Interior will*
darkenes be so great
that hee can not thus
doe hee must also resi-
gne his darkenesse : if
(finally) by reason of
tediousnesse hee hath
not the will to perfor-
me any of these things,
hee must offer to God
this tediousnes and de-
fect of good will, and
take it at his hands as
his will in this maner,
reducing to Resigna-
tion the letts of Resi-
gnatiō which may oc-
curre ; to the end that
in this sort, allwayes
and incessantly the will
of God may (as is aboue

The second parte. 509

sayd) deuoure all things, and that a man may dwell all wayes therein: and this kind of Resignation of Irre-

signation is farre more frutesfull, meritorious, and sublime, and leading more directly to the true vnion with God, mortification of himself, and transcendence ouer all things, the that which is done according to sence, and a man may say that the one is simple, and the other dubble; yea, that the one is so many tymes dubbed as it doth

A perfect Resignation.

510 Of the Interior Will
absorb and surmount
intrinsecall obstacles.

2^{Cor.}

And note, that this
Rule of accepting all
things at the hands of
God is so generall, that
it hath no exception, in
such sort that a man
must accept not only
the extrinsecall crosses
and afflictions of the
world, and of his neigh-
bour at the hands of
God, but also the very
intrinsecall, proceedig
from his imperfections,

Rom. 8. for, *Omnia cooperan-
tur in bonum diligentibus
Deum.*

The three points of

The second parte. 512

this aduertisment are more particularly distinguished into . . in the 9. chapter of this rule of Perfection, and are not only fit for the perfect but also for the Beginners, that thereby perceiuing the true end of Prayer, they may tend therunto by a more straight line; the want wherof causeth diuers (euen spirituall men) to vassè many yeares, yea some thevr wholle lyfe, not only without attayning to any perfection in Prayer, but also

512 *Of the Interiour Will*
without knowing the
true end therof, which
is the vill and pleasure
of God.

~~~~~

*A LETTER CON-*

*tayning an answer to  
a doubt touching the  
Object of the Will of  
God.*

**D**ear Brother; this  
present shalbe for  
your satisfaction, and  
to resolute yow tou-  
ching a certaine doubt  
which yow found in  
reading the exercise  
of the



*The second parte.* 513  
the will of God. And  
concerning that  
which yow say; first,  
that there is great dif-  
ference betwixt God  
and his will; for my  
part I acknowledge no  
such: For, I think that  
thee which seeth this  
essentiall will (to wit)  
considered only in God,  
by consequence hath  
this seen God, and that as  
before and the same  
anding, not as diuerse;  
for in God there is no  
doubting but God. And  
in touching this point  
the elucidation  
of the cross, there is nere a

Nn

514 *Of the Interiour* w  
whole chapter in the  
third part, whear the  
are not too many a  
guments which pro  
it, and too many Do  
ctours thear alleage  
which with one cōser  
affirme not the sam  
cōcerning which all  
I haue had heertofo  
the aduise of some D  
uines, though the thi  
be of it self too clea  
and likewise the M  
rhod sayth the sam  
But I see your en  
heerin proceedeth fr  
this cause (to wee  
that yow haue not w  
marked how I haue  
ot to

*The second parte.* 515

divided it into three sorts  
of wills; yow hauing  
no respect to the diffe-  
rence therof; not that  
in it self, but in vs it is  
distinguished Now;  
yow notwithstanding  
write to mee of the will  
of God in generall, not  
expressing which of the  
yow speake of. And it  
no marueil if yow  
know not the sublimi-  
e, and nuditie which I  
tribute to the essenti-  
all of God, seeing yow  
have not read what I  
have writtē therof; and  
therefore yow ought  
not to condēne a thing

Na :

516 *Of the Interiour will*  
which yow neuer ha-  
ue but halfe seen. For  
whoe so hath read the  
third part, I doubt, ra-  
ther will reprehend the  
contrarie fault (name-  
ly) that it is too naked  
abstract, and spiritual  
and nothing els but  
God.

Now, yow alleage  
that this exercise ad-  
mitteth some Obiect  
wherof is no particul-  
one in God. To whiche  
I answer, that this will  
(Obiect) may be un-  
derstood twoe man-  
of wayes; for a generall  
or for a particular

*The second parte. 517*

iect. As concerning the  
generall which is God  
himself, I answer that  
the third or superemi-  
nent will admitteth al-  
so no other but him,  
though not so in the  
first and second part,  
whereas there is some  
particular object w-  
hich to the Beginners  
seemeth to cause some  
difference betwixt God  
and this Will ; but it  
is because that at the  
first this diuine will  
sheweth it self as exte-  
riour, and then after as  
interiour, and finally, as  
essential ; not that in it

518 *Of the Interiour wil*  
self it is variable or dif-  
ferent, for that cometh  
of our part whoe so  
doe cōtemplate it pro-  
portionably to our  
light which is small,  
and not wholly abstract  
from an object in the  
Actiue life. Now, this  
ligh is greather in the  
Cōtemplatiue life, and  
most great in the Su-  
pereminent, whear this  
will is seen to be God  
himself, which appea-  
reth more plaine by the  
similitude which fol-  
loweth.

*Similie*  
*notan.*

Yow must knowe  
then, that this exterior

*The second parte.* 519

will is like a riuer  
which rûneth into the  
sea, for so doth this will  
carrie our soule to  
God: and as the riuer-  
water is not called the  
sea though it be the sa-  
me water, so this exte-  
rior will is not proper-  
ly called God though it  
be but one and the sa-  
me spirit; and as the li-  
mits only, and not the  
substance causeth it to  
be called a Riuer and  
not the Sea, so the li-  
mits of this will, ãd not  
the substance giueth it  
the name of Will, and  
not of God; ãd as the li-

520 *Of the Interiour* will  
mits of the riuer haue  
not their Originall frō  
the same, so the limits  
of this will proceed not  
therof but from our  
darknes; and as, if there  
were no land wee  
should see no riuer but  
all sea, because there  
would be no limit, so  
if there were in vs no  
clowd of darknes, wee  
should see no more this  
will as such, but only  
God, as is declared in  
the ninth Chapter of  
the 3. parte: And as the  
shipp in this riuer being  
not hindred, necessarily  
is transported by the



*"The second parte. 521*

streameth into the  
sea, so the soule ha-  
ving no impediment, is  
caried by the course of  
this will vnto the na-  
ked Essence of God;  
and as when one is so  
led into the maine O-  
cean, hee seeth no mo-  
re the riuer (though  
the same in substance)  
but the sea, so hee  
which is transported  
into the essential will,  
seeth no more this (as  
suck) but God only.

Yf yow demãd why  
in the beginning a man  
taketh not God for the  
Object of this exercise

522 *Of the Interiour will*  
without this will , I  
aske why doth not one  
leape ouer the stile be-  
fore hee come at it ? or  
why the ship which is  
at *Roan* doth not ride  
in the sea at *Newhwa-*  
*uen* , rather then in the  
riuer of *Roan* ? If yow  
say because it is at *Roan*  
and not at *Newhwaen* ,  
I answer the like ; that  
the Beginners are not  
in this ample and spa-  
tious essentiall sea of  
God , but in this riuer  
of his will which will  
leade then therto. And  
I hold it a point of  
great indiscretion to set

a little bote on the  
maine sea, and a Begin-  
ner in the naked Ocean  
of the diuine essence.  
Yow may see therfore,  
why at the beginning  
I haue not denudated  
this exercise of an Ob-  
iect: yow may also per-  
ceiue in some sort that  
it was the only, per-  
fect, succinct point, and  
that which bringeth  
most light, which I  
could choose wherinto  
cōpendiously to reduce  
the whole spirituall li-  
fe, without euer leauing  
it of, or seeking others,  
no lesse then the ship

524 *Of the Interior will*  
which to goe into the  
sea, neuer leaueth the  
riuer } wherin shee ri-  
deth. In the beginning  
I only call it *will* and  
not *God*, because one of  
these twoe words fit-  
teth better the Active  
life then the other be-  
cause more properly  
wee say in the Active  
life; I will doe this thing  
because it is the will of  
*God*, the to say, because  
it is *God* : also that  
would be too sublime  
a doctrine, and (litte-  
rally taken) scarce to  
be admitted : likewise  
because all exercises,

*The second parte. 525*

wayes, vertues, and perfecti-  
ons, are better re-  
duced to this, then to  
any other point. In the  
Cōtemplatiue life also  
or second part, I doe  
not take this word *God*,  
because there is yet so-  
me image though verie  
subtile and secret. Fi-  
nally, in the Superemi-  
nent life or third part, I  
doe not alter this word  
*will*, fearing least a man  
might think that I had  
changed the point or  
object of this exercise;  
but I keep allwayes the  
same word, keeping  
still the distinction of

§ 26 Of the Interior will  
three Epithets ( to  
weet) *Exterieur*, for the  
*Actiue* life ; *Interior*,  
for the *Contemplatiue*,  
and *Essentiall* . for  
the *Supereminēt* ; which  
must be noted for a-  
uoyding in this exer-  
cise both error and  
confusion. And thus  
much for the resolu-  
tion of your doubt.  
From Orleans, this 16.  
of August. 1593.

Your Brother in Christ  
Iesus B. Benet.

∞∞∞∞∞∞∞∞∞∞∞∞∞∞

**F**Orasmuch as the third  
part mentioned of this  
Rule, treateth only of  
things abstract, of high  
contemplation of the Es-  
sence of God; it is thought  
v<sup>n</sup> sitting the common sort,  
and therfore not conue-  
nient to be published, vn-  
lesse (perchance) hereafter  
vpon some farther reasons  
or experience of these  
two parts, it shall e-  
therwise seeme meet.

Meane tyme these so a-  
bundantly, plainly, and  
succinctly shew the  
meanes and lay open the

528 Of the Interior will  
way to perfection that the  
diligent Practiser of them,  
without the other shall  
quickly attayne  
therunto.





will  
at the  
hem,  
hall